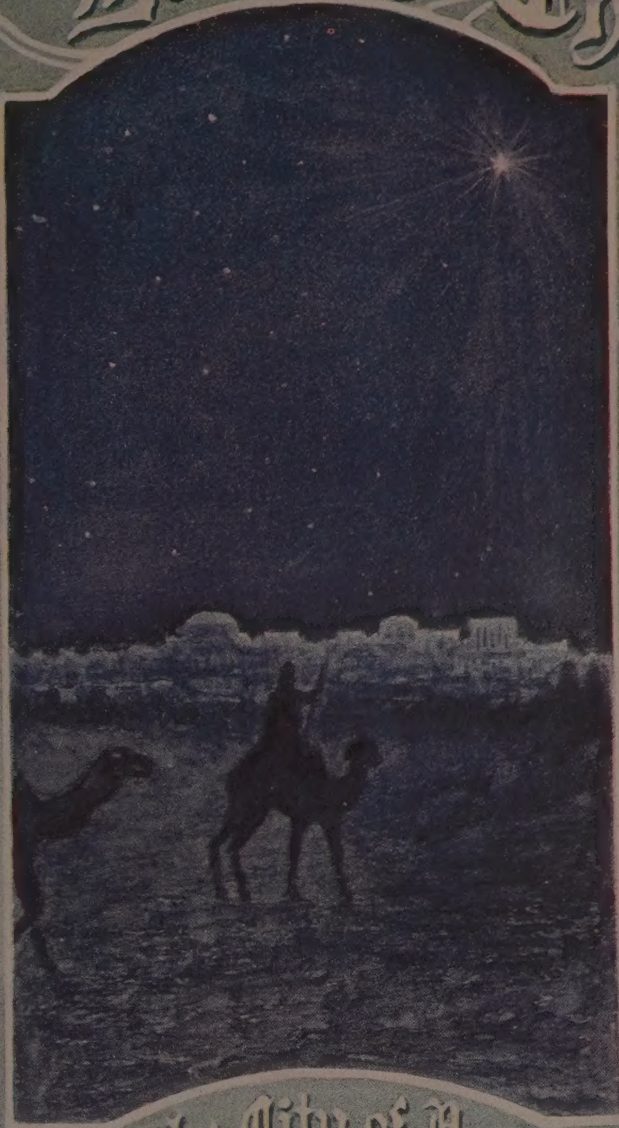


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# The Living Church



For unto  
you is born  
this day

In the City of David

a Saviour,  
which is Christ  
the Lord





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George Craig Stewart





# The Living Church



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 25, 1915

NO. 8

## The Mother

*(She sits in the firelit room, and speaks to her baby, whom she holds in her arms.)*

Now we are quiet, little life of mine,  
And you must sleep. Yes! sleep, I say, not smile!  
Visions for dreams in the bright embers shine.  
Let your small fingers close,  
Pink as a rose,  
Round mine, while I your wakeful thoughts beguile.  
Your thoughts! What little thoughts! Where can they reach?  
How can you frame them, since you know no speech—  
And if they could be told,  
What would they hold?

Thoughts are so wonderful—why, mine to-night  
Half awe me! Do you feel it, my heart's own?  
Is that what fills your baby eyes with light?  
I'll tell you what I see,  
Then whisper me  
Some of the wondrous secrets you have known.

For this is Christmas Eve. I'm sure you know  
What that must mean in heaven, whence you came,  
Perhaps your angel, centuries ago,  
Made one of the great throng,  
Devout and strong,  
Bent earthward the glad tidings to proclaim.

Thro' the dim years I'm looking. Once I thought  
'Twas far to look. To-night the ages meet!  
And just your coming, little one, has brought  
The Holy Child so near,  
And made appear  
All Christmas joy more intimate and sweet.

But you must sleep, heart's dearest—sleep and rest.  
There, let me hold you closer to my breast;  
And we shall hear ere long  
The angels' song!

*(She sings very softly.)*

There came to earth a Child so sweet,  
Long ago on Christmas day.  
High heaven bowed, His birth to greet,  
Long ago and far away!

Bright angels crowding all the sky,  
Long ago on Christmas Day,  
Sang "Glory be to God on high!"  
Long ago and far away!

"Glory to God," they sang, and then,  
Long ago on Christmas Day,  
Sang "Peace on earth, goodwill to men!"  
Long ago and far away.

*(The baby has fallen asleep.  
She bends over him, musing.)*

Glory and peace! What thrilling words they are!  
What watchwords for the little new-born King!  
Glory and peace, whose winning must mean war—  
O little Son, I gaze  
On coming days,  
And what those words into your life shall bring.

Glory to win for God! And peace for earth!  
How shall I help to fashion you for this?  
This Christlike challenge that demands full worth  
From all God's sons—and you!  
All you may do  
Wrought into His Diviner purposes.

How shall I help you? He will show me how  
To build your body fit to serve your soul;  
To keep His Sign undimmed upon your brow;  
Heart pure—hands clean—feet shod!  
My work for God,  
Of all He's given to give back the whole!

O little lad! O little life! We wait  
Together for the Christmas bells to sound.  
Close to my heart you sleep, and it is late—  
But God has shown to me  
This mystery.  
Together, we His Christmas Love have found!

*(In the distance, outside, is heard the carol,  
"Hark, the herald angels sing!")*

JOHN MILLS GILBERT.





## CHRISTMAS

Lord, we have builded an house for Thee,  
And have named it with Thy name.  
The air is sweet with the incense smoke  
And litten with candle flame.  
We have closed the door on the clamoring street,  
We have reared it tall and fair,  
As a palace of pillared majesty  
For the Lord of the earth and air.  
(Nay, house-less, into the night I go  
With the houseless folk, He said;  
For the Son of Man with the sons of men  
Hath not to lay His head.)

Lord, we have spread Thee a table fair,  
And the silver vessels shine;  
We have brought Thee bread of the white wheat flour  
And poured out the fragrant wine;  
We have wreathen Thy court with the spruce and fir  
As a Kingly feasting hall,  
And trumpets shall peal and viols sing  
To honor Thy festival.  
(Nay, hungry I watch with My hungry ones  
Athirst with their thirst, said He;  
In the house ye have made, at the table spread,  
There is no room for Me.)

Lord, we have wrought Thee a vestment fair  
All precious with gold and gem;  
We give Thee a crown for the platted thorn  
And a throne for Bethlehem;  
We will bend the knee for the Judas-kiss,  
And kings and the great of earth  
Shall crowd Thy courts for the shepherd-folk  
Who came to Thy stable-birth.  
(Nay, with Mine own do I keep My feast,  
And your gifts are vain, said He;  
For as ye have done it not to them  
Ye have done it not to Me!)

ARTHUR KETCHUM.

## THE NATIVITY

## I

Bleak wintry dusk had fallen,  
Beyond Jerusalem,  
When Joseph, and sweet Mary,  
Sought rest in Bethlehem.  
The inn, so overcrowded,  
No friendly welcome gave.  
Only the humble stable;  
The tiny rock-hewn cave.

## II

Yet in that lowly shelter,  
Amidst the cattle dumb,  
The peace of God descended:  
When Mary's hour had come.  
And in the early morning,  
Warmed by the breath of kine,  
Sweet-scented, fragrant grasses,  
Pillow'd the Babe Divine.

## III

Across the hills of Judah,  
Shedding its wondrous light,  
The star of Christ shone clearly:  
Engilding knoll and height;  
While wrapped in swaddling garments  
The Prince of Peace—our Lord,  
Slept calmly in the manger:  
By cherubim adored.

## IV

Only a little Baby,  
Guarded by oxen mild,  
Yet myriad of angels  
Encircled o'er the Child.  
For the "Glory of Israel,"  
In that frail form did dwell;  
The Son of God—Begotten.  
All Hail! Emmanuel!

ANN WENTWORTH SMART.

## CHRISTMAS

A stable first and then a cross—  
The intervening years fraught with what grief and pain,  
A Babe and in a manger laid,  
The Son of God—and slain!

A stable and a star.  
What signs are these the shepherds see and hear?  
The angel music heralding the King;  
The Wise Men bearing gifts;  
The star stopped still the stable reached.  
The King is here!

The night, the flight,  
Joseph in watching dread of Herod hosts,  
And Egypt dawning dim,  
The Child asleep,  
His gentle Mother's arms encircling Him.

O'er Mary's consciousness alert  
Crowd visions of the coming years,  
The kiss, the crowd, the cross,  
She feels the agony, the tears.  
Her little Son looks up and smiles;  
Hushed are her fears.

\* \* \* \* \*

That smile presaged our risen, triumphant Lord,  
When hurrying the first pale Easter Morn,  
The women saw the angel, heard him say,  
"He is not here, but gone."

VIRGINIA TRAVIS ARMISTEAD HARDY.

## HE SEEKS A HUMAN HEART

Another Christmas dawns on earth;  
Again the Holy Child  
To every life that offers birth  
Comes strong and undefiled.

As Mary's arms supported Him  
Who spake creation's start,  
So—passing ranks of seraphim—  
He seeks a human heart.

Each faithful soul through love may bear  
To the now needy earth,  
By sacrifice and quiet prayer,  
The Christ anew to birth.

The loyal spirit now may rear  
A golden throne of love,  
Whereto the Prince of Peace draws near  
With legions from above.

The pure in heart again may raise  
Their clear and holy sight,  
Until in lowly awe they gaze  
Upon the Light of Light.

So gather, Christians, one and all,  
In faithful lowliness,  
Until to you, as angels call,  
The Christ Child comes to bless.

ALICE CRARY SUTCLIFFE.



# EDITORIALS AND COMMENTS

## Peace at the Foot of Christ

**W**HAT a Christmas this would be if the Kaiser should telegraph to the Czar, or the Czar should telegraph to the Kaiser, a proposal to cease hostilities immediately, to appoint men of righteousness in place of the customary diplomats to discuss terms of peace, and to draw from the purses of the two imperial sovereigns a sufficient sum with which to erect upon their border the equivalent of the "Christ of the Andes." "Sooner shall these mountains crumble into dust," reads the well-known inscription upon that remarkable monument, "than Argentines and Chileans break the peace to which they have pledged themselves at the foot of Christ the Redeemer."

South America has shown the way and the spirit by which this can be accomplished; and the "A. B. C. group," of which the Argentine and Chili are two of the three members, has proved the beginning of a new and splendid chapter in South American history. Rightly has President Wilson dealt with those nations as entire equals and not as though they were under the tutelage of the United States.

And why not? Both the Kaiser and the Czar are religious men. Both of them have invoked the blessing of Almighty God upon the causes which they have respectively championed. Each, we may presume, sincerely believes that he is in the right in this present contest.

We are not visionaries. The Czar cannot and ought not to offer peace except with the co-operation of his allies. Again, peace ought not to be placed above justice. The people of the allied nations are simply mystified at the stress which Americans constantly lay upon peace. They are asking for justice rather than for peace, and they do not want a peace at the expense of justice. They wonder that Americans should seem so largely to have forgotten their own past as to insist rather upon peace than upon that which is worth more than peace. Englishmen and Americans are both accustomed to pray that as a result of the deliberations of their respective legislative bodies, Parliament and Congress, "peace and happiness, truth and justice, religion and piety, may be established among us for all generations." It is perfectly true that we ought not to select one only out of those six desiderata and seek it to the exclusion of the other five. Truth and justice are more important to a nation than peace and happiness, and we honor those who refuse to seek the two latter at the expense of the two former.

Yes, we are not such visionaries as to fail to recognize these truths. Peace, when it comes, must come in the way of practical politics and not in the way of sentiment. We wish for the world only a peace that is founded on justice.

But peace could come to-day with both truth and justice if men characterized chiefly by religion and piety could be put in place of those diplomats to whose egregious failure the war is due. It was the business of diplomacy to promote those four characteristics together—peace and happiness, truth and justice—and diplomacy conspicuously failed in all four of them.

Why, then, should not diplomats, having failed, give way to representatives of the religion and piety of the nations and see whether these might not succeed?



ONE ADVANTAGE—one duty, indeed—that rests with the neutral is that of seeking a true perspective in this time of war.

We read of zeppelin raids and the atrocious deeds of submarines, we look at the impertinent interference in our own

affairs by such representatives of the central nations as those two attachés whose recall has been demanded by the President and as the late ambassador from Austria who made himself *persona non grata* to the American people as well as to the American government, and we say, This is Germany; This is Austria.

And then we read a letter from Archdeacon Nies, or we sit down beside some American of German birth or ancestry and of German sympathies who is devoting much of his life to promoting higher ideals of citizenship here at home, and who, perhaps, puts to shame many of those who trace their ancestry through many generations of Americans, and we see that we have not judged accurately. Rather we should have said, This is German diplomacy; This is Austrian diplomacy. It is the diplomacy and the diplomats of the nations that have landed them in war.

And if there is anything of which the Christian must conspicuously not be proud during these recent centuries, quite as truly as in earlier times, it is the diplomacy of Europe. Here and there a great Christian statesman, such as Gladstone, has

towered above the sordidness, the selfishness, and the hypocrisy of the profession; but on the whole, none of the belligerent nations can be proud of the whole course of their diplomatic history since, we will say, the fall of Napoleon. Their Christianity has been carefully segregated from their diplomacy.

May not the Christmas bells ring out so unmistakable a message in each of the capitals of Europe, that they who are clothed with great responsibility will see their opportunity to bring back to the earth again, in due proportion, peace and happiness, truth and justice, religion and piety?



ONCE UPON a time Almighty God placed in the heavens a new and wonderful star and—mystery beyond all other mysteries—revealed it only unto Kings.

Nobody saw that star except the Kings; but they set out to follow whither it would lead, and it led them straight to the manger in which lay the new-born Child, who came to reign over them in love.

Now comes again the time of the Star and the time of the Child.

There is no path to peace but the path through which the Star will lead.

The nations tried another path; and it led away from peace.



THE "CHRIST OF THE ANDES"



There can be no lasting peace unless it be the peace upon which the seal of the Christ-Child can be imprinted.

O Almighty God, who didst place Thy Star in the heavens and didst reveal it only unto Kings, and by means of the Star didst lead them to the throne of Thine own incarnate Son, the Prince of Peace;

Restore that Star yet once again, we beseech Thee, to the heavens, and lead the Kings of the earth, that they may follow it even to where the Prince of Peace doth reign.

Open the windows of heaven to us we pray, that our faith and our courage may be restored as we hear the angels sing to Thee, Glory to God in the highest, and on earth peace, good will toward men.

Show to all the world the way of peace. Reveal Thy Son to the nations as their Lord and King. Take away from us all hatred and inspire Thy people with love for each other and for Thee. Bind up, we pray Thee, the wounds that have been inflicted upon Thy people, and restore to the nations peace and happiness, truth and justice, religion and piety.

All of which we ask in the Name of Thy Son, the Prince of Peace, whom we adore as Lord over all, and as one with Thee, O Father, and with the Holy Ghost, God forever and ever. Amen.



**T**HIS is Christmas. Just as—perhaps—the soldiers in the trenches are relieved to-day from the necessity of fighting, so for this issue we are relieving our columns from whatever partakes of a controversial nature in order that the anxieties of the Church and the world, real though they be, may not be intruded into our Christmas celebration. Letters of that nature, so far as they can be used, will appear in later issues.

The unity of the Church will be complete, not when we all think alike, but when we can all kneel together before the altar and receive the sacrament of the Holy Communion together. That is unity; all other pretended unities are false. And this unity is possible only when discipline among Christians is so respected that the whole family of Christ lovingly accedes to the family authority that is the charter of their freedom within the family.

Churchmen are facing grave problems, and the decadence of that spirit which has sometimes led Christian men to defer to each other and to seek common ground for united action is a more serious menace to the immediate future of the Church than any danger which she has faced in recent years. Let us to-day rejoice that Churchmen everywhere are engaged in the great act of unity that binds us visibly together in one communion and fellowship.

And may God both strengthen those ties that make us one in Him, and also hasten the time when the whole Christian world may similarly be united.



**T**HE attempt will again be made in the present Congress to pass a law to prevent interstate shipments of articles made by child labor—the only way, apparently, that the federal government can deal with the child labor menace.

It is disheartening to be told that in spite of the long continued agitation of the subject, and of the advanced legislation of many states, there are still some two million young

children in American mills. We quite agree that this is primarily a state rather than a federal question and that it ought to be dealt with by the states singly. But the point is that some few states stand out bluntly against the conviction that the nation generally holds and refuse to enact protective legislation, while a greater number have met the issue in so defective a form as to provide only a palliative rather than a cure.

It used to be said that the states were powerless because one state could not reasonably lay burdens on its industries that would prevent these from competing on equal terms with like industries in other states. But the shoe is really on the other foot. Apart altogether from the question whether, if a state must choose between protecting the dividends of a certain small number of investors, and protecting the children of the state, it is wiser to choose the former, protective legislation is urgently demanded in the interest of the factories in which child labor has already been prohibited. Why, for instance, should the mills in a state in which children are put first, and dividends second, not be protected against competition from states which put dividends first and children second? If a state has not humanity enough to protect its children, at least let us not acquiesce in putting a premium on its products in the competitive markets of the nation.

Federal law can only in part meet the issue, but the proposed legislation will, at least, tend to shift the interstate handicap from the shoulders of those manufacturers who cannot or do not use child labor to the shoulders of those who can and do. That is much.

But it still remains the duty of citizens of every state in which satisfactory legislation has not yet been obtained to work unceasingly to put the conservation of the child ahead of the conservation of dividends. And the most nauseating hypocrisy that is occasionally inflicted upon the long-suffering people of this nation is that which we sometimes hear from some defender of the lynching of some individual who has molested a single woman or child, on the ground that womanhood and childhood are under the particular protection of the chivalry of such-and-such a state, while yet women and children on a huge scale are exploited and ground down, day after day, in the mills of the same state, and the chivalry of the state is not willing to protect them at the polls. Chivalry is better tested by the laws and the enforcement of laws within a state than by an occasional act of mob violence against a criminal.

The National Child Labor Committee, which has been such an effective force in promoting better legislation, asks all the clergy of the country to present this subject to their people on Sunday, January 23rd, and promises to furnish abundant material on request to their office, 105 East Twenty-second street, New York.



**W**ITH this issue, the Rev. Charles Smith Lewis retires from his post of educational editor of THE LIVING CHURCH after a period of several years. We are confident that our readers will agree with us that Mr. Lewis has done very excellent work in the department of Religious Education. Indeed we believe that the greatly increased emphasis on this branch of the Church's work in recent years is in large degree due to his work in THE LIVING CHURCH. With constantly increasing duties Mr. Lewis now finds it necessary to give up his editorial work. He is released from the editorial force with much regret.

The department will, of

#### THE ANGELUS

Ring out, sweet Angelus, ring out

And wake the day:

For unto us a Child is born

Of blessed Mary. And the morn

With constant ray,

Invites to prayer

And homage rare.

Ring out, sweet Angelus, ring out

And wake the Day.

Ring out, sweet Angelus, ring out

At burning noon:

To tired souls thy message sing

Of her, who bore that "Holy Thing"—

That heavenly boon,

Whose loving breast

Provides our rest.

Ring out, sweet Angelus, ring out

At burning noon.

Ring out, sweet Angelus, ring out

And bless the eve:

The shades of night come on apace,

And veil the Virgin-Mother's face,

But do not grieve:

With Him, no night—

With Him, all light.

Ring out, sweet Angelus, ring out

And bless the eve.

Ring out, sweet Angelus, ring out

Your One, Two, Three:

To Father, Son, and Holy Ghost,

We cry with all the Heavenly Host,

Eternal praises be:

And love for Mary pure

To endless years endure.

Ring out, sweet Angelus, ring out

Your Three times Three.

REV. GEORGE C. BETTS.



course, be continued, and the editor for 1916 will be the Rev. W. L. De Vries, Ph.D., Canon of the Washington Cathedral, executive head of the religious education work of the diocese of Washington including the direction of the studies of candidates for orders as well as the work of the Sunday School Institute and the Diocesan Board of Religious Education; while in the Province of Washington he is also secretary of the Provincial Board of Religious Education and chairman of its committee on theological education, which includes canonical examinations and seminary courses. It will be seen, therefore, that the new editor is thoroughly in touch with all phases of the educational work of the Church, and his treatment of many topics, embracing all fields from the kindergarten to the theological seminary, will therefore come with the authority of an expert. Canon De Vries is a B.A., fellow, and Ph.D. of Johns Hopkins University and a graduate of the General Theological Seminary.



WE present herewith the balance sheet of THE LIVING CHURCH WAR RELIEF FUND showing receipts and disbursements since the date of the last printed statement, September 11th. [See THE LIVING CHURCH, September 18th.]

September 11th, balance on hand.....	\$ 214.13
Acknowledged September 18th to December 18th inclusive.....	3,100.37
	\$3,314.50
September 18th, to December 18th,	
Transmitted to Paris.....	\$1,267.23
"    "    Rome.....	500.00
"    "    Dresden.....	410.00
"    "    Geneva.....	371.00
"    "    Florence.....	311.00
"    "    Munich.....	300.00
"    "    Nice.....	150.00
December 18th, balance on hand.....	5.27
	\$3,314.50

Appropriations from the time of the beginning of the fund in the fall of 1914 have been made—invariably through the rectors of our American Episcopal churches in Europe—as follows:

To Paris.....	10,926.00	francs and	\$3,599.53
"    "    Geneva.....	8,882.00	"    "	1,029.37
"    "    Lausanne.....	10,158.12	"    "	850.00
"    "    Rome.....	11,500.00	"    "	610.00
"    "    Munich.....	3,882.75	"    "	416.69
"    "    Florence.....	3,500.00	"    "	411.00
"    "    Dresden.....	5,163.75	"    "	478.00
"    "    Nice.....		"    "	
Total.....	54,340.62	"    "	\$7,394.59

[The amount appropriated in francs was distributed by Archdeacon Nies while in Geneva; that in dollars from the editorial office in Milwaukee.]

The greatly varying amounts are due in part to the fact that specials designated for particular places are a considerable factor in the receipts and also to the varying extent of the work and the needs in different centers. All contributions designated for Belgian relief are sent to Paris.

We are hoping for a share in the Christmas offerings in many churches, as well as for Christmas gifts from individuals.



AMONG last week's receipts for THE LIVING CHURCH WAR RELIEF FUND, special mention should be made of the fifty cents from the "beggar boys of St. Joseph's School," Ichang, China. In sending the remittance the missionary, the Rev. Edmund L. Souder, writes as follows:

"It was a special offering made at our Solemn Eucharist on All Saints' Day, and, though small as we look at things, it is very generous for them. The 50 cents is meant to represent a Mexican dollar (though the latter really is not worth quite that much), which

changes now for 1,400 cash. The boys at St. Joseph's are from the lowest class of Chinese society, and come to us absolutely destitute. They are without a cent in the world. At great feasts we give them each 20, 30, or 40 cash, with which they can do a good deal. Ten cash will buy enough turnip, for instance, for two people's lunch, and for six or seven cash you can get a delicious big persimmon. You can see, therefore, that for these hundred little boys, with the aid of three Christian Chinese teachers in the school, to give 1,400 cash, is a very generous offering, small as it seems when translated into our American gold coinage. The offering amounted altogether to 1,360 cash (700 of which was from teachers), but one of the boys who makes some extra money working around the place has volunteered to add 40 cash to complete the amount of a Mexican dollar.

"The offering, which was originally planned to be made on All Souls' Day at the Requiem Eucharist, was made at this time, when we particularly remembered the departed, because it seemed an especially appropriate occasion for these little orphaned Chinese boys to give as they were able to the succor of some of the millions of little boys in Europe who have lost their fathers on the field of battle. It is a little sum, but represents real sacrifice, and remembering our Lord's words about the Widow's Mite we cannot but believe that the heart of that same Lord is pleased at this act of love by little Chinese beggar boys toward some unknown, destitute little European boys, brothers of theirs in the wondrous fellowship of His mystical Body."

Perhaps no other contributor to the Fund has given so large an amount, as God counts, as these poor boys. We are glad that their gift is so received that it is acknowledged on Christmas Day, as a Christmas gift to their Saviour and ours.

The following are the receipts for the week ending Monday, December 20th:

Anon.....	\$ 100.00
H. S. Walter, Wakefield, Kan.....	5.00
A. D. P., New Haven, Conn.....	25.00
St. Anne's Church, Annapolis, Md.....	2.00
"Beggar Boys" of St. Joseph's School, Ichang, China.....	.50
A priest.....	2.50
Calvary Church, Santa Cruz, Calif.....	2.50
Rev. S. A. W. Pray, Rock Hill, N. J.....	2.08
Central Maine Mission.....	10.50
E. S. J. and J. S. W., Athens, N. Y.....	2.00
Rev. Dr. F. C. H. Wendel, East Haddam, Conn.....	5.00
"Friends," Milwaukee.....	16.00
Mr. and Mrs. W. E. Pilcher, Louisville.....	10.00
Anon.....	5.00
In loving memory of E. A. C.....	10.00
A member of Christ Church, Woodlawn, Chicago.....	1.00
K. K., Bloomfield, N. J.....	10.00
Bertha F. Goodsell, Bristol, Conn.....	2.00
In loving memory of G. A. McK. Dyess.....	5.00
Peter Richards, Lodi, Wis.....	1.00
Cathedral Church of St. Paul, Boston.....	.50
Mary W. Young, Hastings, Neb.....	2.00
Three anonymous friends.....	12.00
Albert B. Fales, Somerville, Mass.....	5.00
St. Stephen's Ch. Sch., Delmar, N. Y.....	1.00
St. Paul's Ch., Peoria, Ill. (3rd remittance).....	35.64
Christ Memo. Ch., North Brookfield, Mass.....	8.00
Rev. Jos. Jameson.....	1.70
W., Boston.....	5.00
C B.....	2.27
Christmas Gift to Paris.....	100.00
Christ Church Cathedral, Louisville.....	14.48
Total for the week.....	\$ 404.67
Previously acknowledged.....	17,508.19
	\$17,912.86

\* For relief of Belgian children.  
† For Belgian relief.  
‡ For use in Paris.



ANSWERS TO CORRESPONDENTS

M. S. M.—Since a previous reply to you we are advised that the General Theological Seminary does not provide a correspondence course in theology, though a graduate of that or of some other seminary, in studying for the degree of B.D., is allowed to do some or all of his work in absentia.

C. B.—(1) Requests from twelve Bishops are necessary for a special session of the House of Bishops. It is understood (unofficially) that thirty-eight requests for the January session were sent to the Presiding Bishop. It is possible that others may also have been sent. (2) Fifty Bishops having votes must signify in advance their purpose to attend before the call for the special session becomes effective. An unofficial report last week stated that forty-six had thus far assented.

AT CHRISTMAS-TIDE

A RHAPSODY

A star in the blue of night;  
Grey floors where the oxen are.  
With purple and gems bedight,  
Who hath called those kings from far?

They sought, where the sandstorm's blight  
Hath reddened each rock and scar;  
Where mountains their summits white  
Have lifted, their way to bar.

They found, and they knelt; they gave  
To a Babe with a soft-closed hand  
Such treasures a king might crave—  
Those men from the sunrise land;

Sweet incense, for priestly power,  
Fair gold, as for royal might,  
They gave to the Babe, that hour  
In the starlit blue of night.

There is, o'er the ages cast,  
A Bridge, and its outmost spar  
Spans even those portals vast  
Which angels dare not unbar.

I see, in the blue of night,  
That Star in the sunrise land;  
That Prince from the halls of light,  
The Babe with the soft-closed hand.

Shine on, like a splendid wreath  
Time's touch cannot mirk nor mar;  
Light even the portals of death,  
O sunrise land with thy Star!

EMMA KENYON PARRISH.





# BLUE MONDAY MUSINGS

By Presbyter Ignotus

**C**HRISTMAS once again! How far off sounds the angelic chorus, *Et in terra pax!* And yet, when we finish the verse, we cease to be surprised that the promised peace is long a-coming: *Hominibus bonae voluntatis*. Man's ill-will can hinder God's peace, even as good-will is the fruition of that peace.

In our own land we do not actually hear the dread reverberations of artillery, nor see the tragically endless procession of the wounded, the dying, and the dead; but the reality of all that frightful conflict comes home to us even in the midst of our merry-making, and the holly-berries are like drops of blood.

We must not rob the little children of their wonted jollity, nor stay the bounties that assuage that poverty close by which is the destruction of the poor with the plea that European suffering has a prior claim. But surely, this is the time of times to remember how much more blessed it is to give than to receive, and so to lavish our gifts upon all the good causes that appeal so imperatively. And since *non omnia possumus omnes*, I speak a word for Belgium first of all, as requiring a share in our Christmas bounties. A child among the nations, suffering atrociously through no fault of her own and utterly helpless in the shadow of an alien tyranny, Belgium turns her eyes towards America: and we must not look away.

But Christmas is a feast of hope. Out of poverty and neglect, from the chill cave of the Bethlehem khan, He appeared whose goings-forth are of old, even from everlasting. Herod and Caesar, with all they stood for, perished: but the Child of Mary reigns and shall reign. He it is who putteth down one and setteth up another; and in the presence of wrong triumphant we may hearten ourselves by that knowledge. "King of kings and Lord of lords": how gloriously the titles roll out in the Hallelujah Chorus! And His angels, who sang of peace on earth, had the long vision of His accomplished purpose, and were calling one another (all of them parts of Jehovah's dread Sabaoth) to help in its accomplishment. We too are summoned to our part in that task. Let us be men of good-will, that in the triumph of God's will we may find our peace, and the world's.



MARY BOYLE O'REILLY sends this story from the front, which is too good not to be true.

"From Furnes, near the firing line in free Belgium.

"After the war we must learn to forget," urged the French staff officer earnestly, 'otherwise life in Europe will become intolerable. To-day the very children——' His smile deprecated my surprise.

"Eh bien, mon Capitaine, what of the children?"

"A grave glance acknowledged the challenge. 'Permit me to tell you,' he answered, 'a tiny, true, Back-of-the-Front bit of war. While we fought for Ypres I rode for conference to Furnes, on the Belgian frontier. That countryside is chaos. Winged death everywhere. Bleak walls and heaps of rubbish mark the sites of 50,000 homes.

"At the crossroads of Oost Capelle I met a dozen children, nervous, suspicious little people, lean from semi-starvation, roughened by prolonged exposure. The party walked in single file, not talking, obviously in charge of the eldest girl. Anxious eyes scanned the sky for enemy airmen or falling missiles. They were scholars from some cellar school delayed in their home-coming by the Germans' *abendsegen*—evening benediction shelling.

"A hundred yards behind the children strode a Belgian officer absorbed in identifying the detonation of distant guns. The whistling whoosh of a howitzer projectile came perilously near.

"There is the evening gun," said Marie Jose quietly.

"I am afraid! The German bombs! Save us!" screamed the children.

"Shame to you," cried the white-faced girl guardian

of the trembling group. "We must be brave. Let us say our prayer."

"They ran and knelt before a shell-smashed Calvary by the roadside. A dozen dark heads bent above as many pairs of small, folded hands. Beyond them vast volumes of dust and fumes from titanic battle-fronts hung in silver-gray curtains.

"Homes pounded to powder, rent earth blown heaven-high, made a stupendous and splendid spectacle in the sunset. The little group praying beside the ruined shrine stood out dark before the glory.

"Ten feet away the Belgian officer watched them wistfully. Alone, without insignia of rank, there was no mistaking Albert of Belgium.

"Marie Jose raised her wan little face toward the golden sky. "We must now say the Lord's Prayer," she said firmly. "Our Father who art in heaven," sweet high voices chorused the next phrases.

"Give us this day our daily bread and forgive us our trespasses as——" then silence.

"Ten pairs of accusing eyes looked from Marie Jose to the ravished fields. The boom-boom of an "evening hate" throbbed in the air.

"And forgive us our trespasses," prayed Marie Jose.

"Then one voice responded:

"As we forgive those who trespass against us," said Albert, the King."



LAST DECEMBER we had in this department several exquisite child-Christmas poems. Here is an old favorite, by Francis Turner Palgrave, to be added:

"Thou that once, on mother's knee,  
Wert a little one like me,  
When I wake or go to bed,  
Lay Thy hands about my head;  
Let me feel Thee very near,  
Jesus Christ, our Saviour dear.

"Be beside me in the light,  
Close by me through all the night;  
Make me gentle, kind and true,  
Do what mother bids me do;  
Help and cheer me when I fret,  
And forgive when I forget.

"Once wert Thou in cradle laid,  
Baby bright in manger-shade,  
With the oxen and the cows,  
And the lambs outside the house:  
Now Thou art above the sky,  
Canst Thou hear a baby cry?

"Thou art nearer when we pray,  
Since Thou art so far away;  
Thou my little hymn wilt hear,  
Jesus Christ, our Saviour dear,  
Thou that once, on mother's knee,  
Wert a little one like me."



EUGENE MASON has translated a sonnet of de Heredia's so perfectly that I cannot forbear reprinting it:

"THE CABINET MAKER OF NAZARETH

"From strenuous dawn the Carpenter hath bent  
Above His bench, toiling that set of sun  
May find the polished aumbry fitly done,  
With cunning hand and tool subservient.  
Blue shadows touch the threshold, day is spent;  
The Goodman marks the palm tree, where anon  
St. Anne, our Lady, and the Prince, her Son,  
Will rest awhile with folded hands, content.

"Heat broods on branch and flower, no petals fall.  
St. Joseph, long outwearied, drops the awl  
And with his apron wipes his brow again.  
But the Divine Apprentice in the room  
Works on, suffused with splendor 'gainst the gloom,  
Whilst golden shavings curl from 'neath his plane."



MIRTH IS OF HEAVEN'S MAKING

SO A NOBLE and merry season to you, my masters. And may we meet, thick and threefold, many a time and oft, in blythe yet most thoughtful pages! Fail not to call to mind in the course of the 25th of this month that the divinest heart that ever walked the earth was born on that day, and then smile and enjoy yourself for the rest of it, for mirth is also of heaven's making.—Leigh Hunt.







## WITH THE STAR

By S. ALICE RANLETT

IN the pale primrose and amethyst sky of a fast-fading Eastern twilight, three Wise Men walking in the cool of the day first saw The Star. Or perhaps it was when in awed silence they scanned the brilliant procession of the heavens that they saw it jewel-bright in the dusky purple arch of midnight.

This was not the first star on which they had looked with reverent delight as the handiwork of God; long had they studied the gleaming constellations, as these shone out at night, swept over their course, and vanished with the dawn. They had noted the myriad glistening stars, rose, sapphire, snowy white, and crystal clear, which sparkle in mineral masses and in the many-colored particles of the desert sand; and in the garden and on hill slopes and in the fields they had bent over the richly scented flower stars of the Orient, with their petal-rays of flaming crimson, azure, and pearl, and heart of yellow gold. They had—these Wise Men—eyes trained to see and minds trained to consider, and so, as those indifferent to God's world of nature might not do, they were prepared to take note of The Star, new in the heavens.

Noble souls discern the wondrous beauty of the universe that lower natures never know. Ahab, Ahaziah, Jehu, and Jeroboam have left no record of having noted the Lord's "fair earth," but the author of the book of Job, perhaps Job himself, "God's servant," or perhaps Moses, or Solomon, meditated deeply on the divine power revealed in nature until he heard the voice of the Lord speak of the "singing of the morning stars," of the Pleiades, Orion, and Arcturus, of the secret place of light, the treasures of the snow and hail, the hoary frost and drop of dew, lightning and clouds, and even the budding of the tender herbs. Solomon, who sought as his portion heavenly wisdom, was well acquainted with the beauties of the summer and harvest, the "fountains of the deep," and the humble green grass and "herbs on the mountains." David, still wiser in heavenly wisdom than his great son, delighted to sing of the visible glories of the Lord and noted not only the "out-spread heavens, the work of God's fingers," but the small leaves on the trees "beside the rivers of water," the tiny feathered fowl of the air, and the silver scaled fish of the sea, and joyously declared that our little earth is "of the Lord who has set His glory above the heavens." Great souls do look with delight at the revealed works of God, but they do not stop at the beauty seen, but through this look for the meaning in God's thought thus expressed.

"What doth it mean?

The emerald shining grass-blade, tipped with dew,  
One tiny drop, yet rich with every hue  
Of the great iris bow in heaven seen?

"We do not know—

Only we know that o'er God's throne in Heaven,  
Bright with the dew-drop's mystic colors seven,  
Shineth forevermore an emerald bow.

"And then we know,

That by the City's river, on each side,  
With healing leaves that droop upon the tide,  
Giving the nations life, a Tree doth grow.

"And this we know:

Flame-shot, a crystal sea before God's face,  
Like sunset gloweth in that holy place,  
O'er it adoring saints pass to and fro.

"What God's thoughts mean

He teacheth us by signs of facts sublime,  
That, reverently pondering, we may climb  
From beauty seen to truth divine unseen."

Often the devout soul, seeking God through His works, hears, as he meditates, his Father's personal call to himself. So it was with the Wise Men. Long accustomed to reverent consideration of God's creation, they beheld The Star, and knew that it was not merely a bigger, brighter heavenly body than others, but that it brought from God a message new and calling

them to action. They prayed to understand clearly His will and to be guided in obeying this, and their prayer was answered. In some way they were assured that God had set as a sign in the sky The Star of the King of kings, and that He willed for their soul's good and for His glory's sake that they should seek and find the Child of Heaven.

Happy the wise of old and of all time who do not carelessly pass by God's signs, but use their eyes to see these, and their minds to meditate upon them, and so go on from one revealed glory to other glory, until, like the three Wise Men of the East, they behold with clear sight and ready heart and will, the very sign of the Son of Man guiding them to the holy presence of the Child of Bethlehem, to whom they may give themselves, and from whom, in high, blessed mystery, they may receive His greatest gift, even Himself.



## SOME HOLIDAY CUSTOMS IN SERBIA

By CAROLINE FRANCES LITTLE

THE Serbian is deeply religious. His religion is a part of himself; he is daily, one might say hourly, in communication with the Unseen. He realizes the presence of God in his pleasures and duties, as well as in the Church with her services and sacraments. In the words of the author of *The Serbian People*, "The Church is a part of himself, and identified with all that belongs to him; it is a part of his family, his community, and his nation. He could not understand the existence of the Serb nation without the Orthodox Church." But wherever the iron hand of the intruding Austrian has had power in the past—as in Bosnia—she has striven to turn the Serbs against their faith, and their clergy, and has even forbidden them to celebrate the festival of the patron saint of Serbia, St. Sava, who was their first Archbishop.

The Serbs, especially the peasants, have many quaint family customs for Christmas and Easter, and especially for the day of their own family saint—customs that have been handed down from father to son for many generations. All their festivals are hallowed by prayer first, so that afterwards they feel care-free, and enjoy their songs and dancing with a child-like pleasure.

The Serbian word for Christmas, *Bojitch*, meaning "Little God," is equivalent to our "The Christ Child"; with them Christmas Eve is called *Badgni Dan*. The preparations for Christmas begin very early the day before. At dawn every peasant house sends forth two strong young men to the forest, who, each selecting an oak tree, throw wheat to it, saying to it in their tongue, "Happy Christmas Eve to you." After having offered a prayer, the trees are cut down, so that they will fall towards the rising sun. One log, intended for the great Yule log, is cut longer than the others, but all are brought home on an ox-cart, and stood outside of the house, with a bundle of straw. Upon the large one is broken a flat, unleavened cake of pure wheat flour called *Pogacha*.

Everybody is busy, for, while the women are making the little special Christmas cakes in the form of animals, the men are preparing the pigs for roasting. In the meantime the children go about the streets singing carols, and *Colleda* songs. In the latter they beg *Colleda* to compel the cows to give a great supply of milk, saying, "That we, O *Colleda*, might bathe our Little God in white milk."

Exactly at sunset the *Badgnak*, or Yule log, is brought into the central hall to be placed on the hearth with ceremonies. The bearer says, "Good evening, and may you have a happy Christmas!" And all who are present reply, "May God and the happy, holy Christmas help thee!"

Before the evening meal, and after the mother and children have finished their game in which the straw is strewn over the floor, the more serious part of the programme begins. A candle is placed in a jar of wheat, and put on the East side of the room, and before it all the family assemble. The father, reverently



crossing himself, prays to God for health and prosperity for his family, for a blessing upon all the creatures of the farm, and the crops. Then all bow and cross themselves, and he turning to them says, "God hear our prayer and give us health!" and they reply, "May God grant it! Amen."

As the pre-Nativity fast is not over until the Christmas Mass has been offered, they cannot have any meat at the supper, but barring that it is richer than usual.

Everyone is up early Christmas morning, even if they sleep at all during the hallowed night. Just before sunrise the girls appear at the village fountain or brook to get the water. They throw wheat towards it, wishing it a happy Christmas. The first cupfuls are used to make a special cake, *Chrisnitsa*, a small piece of which is given to each member of the family, whether present or absent, and a silver coin is placed in this so-called "partition-cake."

Very early in the day comes the "*Polaznik*," a visitor from some friendly family. As he enters he throws wheat and cries out "*Christos Se rodi!*" "Christ is born!" And the hostess throwing wheat over him, all answer, "He is born in truth!" Other customs are added, varying in different districts. The guest is treated with honor all the day.

Before they sit down to the great festival dinner, the family, all holding lighted candles, stand around the master of the house, while he prays, imploring for their different needs, and then addresses them, speaking in praise of the Holy Trinity and of Christ. A sacred hymn is sung, after which all kiss each other and say, "The peace of God be between us. Christ is born. Let us bow before Christ and His Nativity."

The first toast is drunk to "the Glory of Christ the Lord," while at the close of the meal they all rise and drink, standing, to "the Glory of God, and to the Glory of Christ's Birth."

From four in the morning until eight in the evening from time to time pistols are fired in the air, to give an outward expression of their intense joy over God's great Gift to the world.



## THE STORY OF THE CHRISTMAS TREE

A BEAUTIFUL LEGEND

ONCE upon a time, long ago, Winifred, an English prince, left Wessex, with a train of followers, to take the gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas eve they arrived at their destination. They found the people gathered around the Oak of Giesman, sacred to Thor. Old Hunrad, priest of Thor, proclaimed the night to be the "death-night of the Sun-god, Baldur the Beautiful. Thor was angry with his people, and demanded the most precious thing in the kingdom as a sacrifice, to stay the calamities, which otherwise must come." The people obeyed with fear and trembling. Asulf, the son of Duke Alvold, and the darling of the people, was chosen. The boy consented. Armed like a soldier, he knelt before the great stone altar to receive the fatal stroke. Hunrad's weapon was raised. He was about to strike the fatal blow, when suddenly it was arrested by Winifred, who, from behind, turned it off with his staff. The great axe fell on the stone altar, shattering it, but Asulf was safe. Then Winifred preached Christ to the astonished crowd, and proclaimed the birthright of the Saviour, "fairer than Baldur, kinder than Freya the Good, greater than Odin the Wise." When the crowd was quieted, and still wondering at his words, he hewed down the blood-tree of Thor. Behind it, unharmed by the ruin, stood a young fir, pointing to the stars.

The old priest raged. The people, seeing their god was powerless, listened. Pointing to the fir-tree, Winifred spoke again:

"This little tree shall be your holy-tree to-night. Its wood is the wood of peace, for your homes are built of fir. It is the type of everlasting life, for its leaves are ever green, and see, its finger points to heaven. Let this be called the tree of the Christ-child. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

They took it home. In the great hall of Duke Alvold's dwelling Winifred told the story of Bethlehem and the angels' song. All listened intently. They were charmed to stillness. The boy Asulf, on his mother's knee, whispered into her ear: "Mother, listen now; I hear those angels singing again behind the tree." Some say it was true. Others say it was Prince Gregory, with his companions at the lower end of the hall, softly chanting their Christmas hymn: "Glory to God in the highest, and on earth peace, good-will toward men."

So runs the most beautiful of the legends of the Christmas tree. Whether true or not, it gives new meaning to the trees which decorate our homes and churches at Christmas time. It picks out the most precious lessons of the Christmas-tide, and weaves them into a never-to-be-forgotten picture, both beautiful and real.—*The Lutheran*.



## TO-DAY'S CHILDREN

THE whole life of Christ overflowed with love, and yet there never was a time in His thirty-three years on earth when He did not see the Cross. In His baby eyes was the shadow of Golgotha: His curls were tangled in a ghostly crown of thorns. The "way of the cross" certainly seemed to lead from the stable-door in Bethlehem.

But the divinity within Christ magnified and glorified Him, and fortified Him to bear up under the tortures that were meted out to Him.

This Christ-child of the manger is the image of thousands of children of to-day born to suffering and poverty as was He. With this difference: they are human and have not the divine fortitude to carry the burdens on their little shoulders as did He. And to-day while we are celebrating the birth of the Babe thousands upon thousands of His little blood-brethren are suffering because of cold and hunger. And other thousands of little ones will survive the rigors of the winter only to wither under the fearful assault of the seething summer. In every community to-day—close to our homes wherein we have warmth and light and plenty—these little brethren of Christ wear their thorns and the shadows are dark on their little hearts.

What, then, can we all do that is more in the truest spirit of Christmas than to reach out our hands to these little brethren of Christ: to let a little warmth into their cold bodies: a little light into their dark souls: to bring the light of happiness into their sad eyes: the smile, yea, the laugh, into their stern little faces?

To begin to do this on Christmas Day and then to continue doing it all through the year: that is indeed Christlike, for as we do it unto the least of His little ones, so surely we do it unto Him.—*Ladies' Home Journal*.



## TO THE MANY FRIENDS I LOVE

O gentle Babe of Bethlehem,  
With humble hearts we kneel,  
And meekly touch Thy garment's hem,  
Full sure that it will heal.

O gentle Babe in lowly stall,  
Triumphant now above,  
O breathe good will and peace to all  
The many friends I love.

LEROY TITUS WEEKS.





## CONFLICT BETWEEN ROMAN AND CONSTANTINOPOLITAN CHRISTIANITY

### Mr. Athelstan Riley Addresses English Church Union

#### CHARGE TO HIS CLERGY BY THE BISHOP OF LONDON

The Living Church News Bureau }  
London, November 30, 1915 }

IN connection with the jubilee of the Reading branch of the English Church Union, one of the oldest and best worked of its branches, the general autumn meetings of the Union have recently been held in that country town of Berkshire, and the afternoon meeting was the occasion of a singularly interesting and notable address by Mr. Athelstan Riley, vice-president of the Union. The president, Viscount Halifax, wrote to express his great regret at being unable to be present to take the chair.

Mr. Riley, who presided in his place, observed at the outset, in reference to the war, that we were spectators and actors in the greatest historical drama since the fall of the Roman Empire. There was one aspect of this mighty conflict which had up till now attracted but little attention. It was in a very real sense, he thought, a conflict between the traditional Christianity which grouped itself round Constantinople and that which had Rome for its center. From the time of the Great Schism of 1054, or, more accurately, from "the wicked Fourth Crusade which turned the arms of the Western Chivalry against their Eastern brethren," and thus made the Eastern Empire the comparatively easy prey of the advancing infidels, Rome loomed larger and larger in the Christian world. Mr. Riley felt sure that we would recognize the more we studied the question that the Great Schism was fraught with the pregnant consequence that Eastern thought no longer influenced and formed the corrective to Western thought, and *vice versa*; and that development in the West became Roman and ultra-Western, whilst development in the East ceased practically altogether.

What would happen, he continued, if we and our allies were victorious in this war? Two things seemed tolerably certain. Russia would restore the Eastern Empire and the Orthodox Eastern Church at Constantinople, and the Slav races, carrying with them Eastern Catholicism, would rush into the heart of Europe, and almost to the very gates of Rome. Meanwhile, Austria, the representative of the mediæval Roman Empire, so closely bound to the Papacy that a private wire connected Vienna with the Vatican until the war broke out, and whose political energies have been bound up with the furtherance of the Roman faith and discipline, would hardly emerge as a great Power, if at all, from the tremendous struggle. Yes, it would mean a "revolution in Christendom." And what part should we play in it? Nothing at all if we did not realize what the English Church together with the rest of the Anglican Communion was and what it stood for. "We shall be swept aside and drop like idle leaves into the abyss of Rome on one side or of Protestantism on the other." That was the danger.

Mr. Riley proceeded to contrast the rival theories of Church authority—those that are known as the Conciliar theory and the Papal theory. He believed the Papal theory to be false and its falsity capable of historical proof. The Conciliar theory was the belief of the Eastern Church and must of necessity be that of the Anglican Communion. He was sure that no other foundation for Anglicanism could be adequate. It did not trouble him that much in our practice and in minor matters of belief did not square with that theory. It was no part of the *defensio Ecclesiæ Anglicanæ* to prove her perfect. And so he would say to the clergy and laity, "in our difficulties and perplexities let us look to our foundations, and I say it specially to the clergy, for they are, or ought to be, sufficiently learned to test the questions which arise, and to them, as in the past, we look to guard and advance the Catholic Revival in our midst."

The ancient undivided Catholic Church—there was the test, that was the "bedrock of Anglican principles." And its application cut both ways.

To demand progress was all very well if they knew precisely where they were going. Now there was plenty of scope for progress on strictly Catholic lines; they might lay to heart, for instance, the whole question of clerical marriage. But much of the progress desired in some quarters was not really progress at all. Such extra-liturgical devotions to the Blessed Sacrament as "Exposition" and "Benediction" confessedly rested upon a very late Roman development, later than the sixteenth century—rested ultimately on the sole authority of the Roman Papacy. Let them go on, said Mr. Riley, not only thinking of their own individual parishes and congregations, but recognizing that it lay with them to permeate and transform the Church of England "until it is again a glorious Church, true to the Catholic Faith, true to Catholic Order, and true to that Lord and Master who for our salvation stooped from Heaven and who, in an hour that may be nearer than we think, will come again to be our Judge."

Lord Justice Phillimore, who took the chair at the evening meet-

ing, also delivered an address of weighty character and with the same true E. C. U. ring in it.

On Tuesday last (St. Clement's Day) the clergy of the diocese of London to the number of between 1,500 and 1,600 met with the Bishop at St. Martin's-in-the-Fields for meditation and intercession on behalf of the Church and the nation in connection with the war. The object of their being summoned by their Father in God was, in the Bishop's own words, "to wait upon God and to ask what is the meaning of the awful chastisement which has happened to the world and especially where our own nation is concerned."

The Bishop of London also delivered a solemn charge to his clergy, in the course of which he said that to the believer in God the question must come with ever increasing force, What is the meaning of all this appalling sorrow? It was not enough, he continued, to say that we were fighting for the noblest cause ever entrusted to a nation—that of freedom and international honor. That was true, but it did not cover the whole ground. It did not interfere with the belief in the righteousness of our cause to look upon the war as the most awful chastisement ever inflicted on the human race; and we were right to seek to know its meaning. The Worcester clergy, who had met with their Bishop in retreat to seek divine guidance on this question, found the answer to be that chastisement had come upon the world because the world had forgotten the majesty of Almighty God. He desired to consider this warning from Worcester. What would be the symptoms of such an apostasy? First, there would be a weaker sense of sin. Once a nation "lost the background of the purity and holiness of a personal God," sin no longer appeared sin. Proceeding to the question of the clergy and enlistment, which had been troubling some of the younger men amongst his clergy, the Bishop was of the opinion that, in accordance with the line taken by the whole episcopate, the majority of the clergy could best help the nation at this time by continuing on with their accustomed work. The faithful priest, among other things, would be continually offering the Eucharistic Sacrifice for the absent members of his flock. The second symptom of forgetting the majesty of God was a disuse and dislike of divine worship. Here, again, the clergy must begin with themselves. A sense of awe must be upon them as they enter God's house, as they lead the prayers of the Church, and as they celebrate the most holy mysteries. Another symptom was the growing "uppishness" of man. Once isolate man from God and you exalt him into a false position. He begins to criticize God as if he were on the same level. But there was one last symptom of extraordinary import, and that was the modern attitude towards discomfort and pain and suffering. The truth of the matter was that we in our generation have had up to now "too good a time." The "falling into the hands of God," being chastised by Him, was a new and unpleasant idea to our generation. The Bishop concluded by pointing out what practical steps the clergy should take immediately to recover the forgotten truth of God's majesty. First, meditation. They must come back to the "pristine fervor" of their ordination day. Next, they must "face the appalling failure to bring home to the people of England the sacramental religion outlined and taught in the Prayer Book." Then there was undoubtedly "a stern call to-day back to discipline and a stricter life." Why should it be thought right even for an Evangelical to neglect the Church's rule of fasting laid down so clearly in the Prayer Book? On the other hand, why should it be considered un-Catholic by another section of the Church to be a teetotaler? He urged continuous intercession, and suggested the outline of a plan by which all the twenty-seven rural deaneries of the diocese might take part in continuous acts of prayer.

At an S. P. G. meeting held in St. Leonard's-on-Sea, week before last, Father Puller, S.S.J.E., spoke at length against the policy of withdrawing from the society over its attitude of supporting missions where "Kikuyu" practices prevail.

#### Consequences of "Kikuyu"

He was entirely at one, he said, with those who had withdrawn in deploring the share taken by the Bishop of Mombasa and by the Bishop of Uganda in the proceedings at the Kikuyu Conference. And he still more deplored the statement about certain points in the scheme which has been put forth by the Archbishop of Canterbury. But he considered that the course of proceeding which those who have withdrawn from the S. P. G. wish to induce the society to undertake was an impossible proceeding. And he did not think that by withdrawing support they would really get at the root of the "Kikuyu" scandal. Father Puller proceeded to draw some useful lessons from Church history on the duty of patience in our present difficulties and troubles. He hoped that he had made it clear that notwithstanding "Kikuyu," and notwithstanding the Archbishop's statement, they ought to give even greater support than before to the S. P. G. He hoped also that they would work and pray for the removal of such blots as rest at present on the Church's fair name.

It will seem no doubt to many Churchmen that Father Puller's plausible defense of the S. P. G. administrative policy does not touch at all the real and very serious question at issue—namely, that



of the society's moral obligation concerning the disposition of its funds for missionary purposes. It would seem to be a perfectly simple and fairly obvious proposition that as a missionary organization (though a voluntary one) of the Catholic Church of England the S. P. G. is absolutely bound to act upon the principle that in giving pecuniary help to missions there should be no patronage nor condonation whatsoever of such hateful sins and evils as heresy and schism. The S. P. G. was founded, as its very name plainly indicates, for the propagation of the Gospel of the Lord Jesus Christ and of His Kingdom, the Catholic Church—the true Gospel of course and not any counterfeit of it. Now all that has been urged by those who have felt compelled to withdraw their support from the society, is that it should be loyal to Church principles and true to its own *raison d'être*, and now abandon a policy, one which it ought never to have adopted, which tends directly to the condonation of heresy and schism and to the propagation of a spurious gospel.

J. G. HALL.



## AMERICAN RELIEF WORK IN ROME

BY THE REV. WALTER LOWRIE

ST. PAUL'S CHURCH, ROME, November 27, 1915.

THE need of help for Italy—for soldiers in the hospital and at the front, and still more largely for the civil population, for the families of soldiers in particular—is becoming more and more manifest. Our American Relief Clearing House in Rome has been too tardily organized, and for that reason help ought now to be prompt. Gifts in money (preferably in the form of checks on American banks) may be sent to the Treasurer, George B. Page, 112 Via Plebiscito, Rome.

With the organization of the Clearing House it has become possible to enter material gifts free of duty. They may be sent to The American Relief Clearing House, 15 Broad street, New York, with the assurance that they will be forwarded to Italy in the best possible way. They should be distinctly marked "For Italy"; and in case they are sent to Italy directly by the donors they should be addressed clearly to *Il Comitato dei Soccorsi Americani, 112 Via Plebiscito, Rome*, and shipped only to the port of Naples. If anyone wishes to contribute more especially to the work which is being carried on in this Church for the relief of the soldiers' families, money sent to the treasurer, Mr. Page, may be designated for this use (or it may be sent directly to me), and material gifts addressed as indicated above may be further marked "For the American Church." Woolen comforts for soldiers at the front, which a national relief committee of a neutral country cannot ask for, may very well be distributed from this church. For my own part, I make no pretense of being neutral.

Italy being the last to enter the war, is the last to feel its impoverishing effects. Moreover Italy is fortunate (beyond her first expectations) in the fact that her territory is not invaded. No one has the delusion that the situation here is so tragic as that of Belgium or Serbia, or that the need here is so vast in extent as in France. But the need is real nevertheless, and it is growing. It is felt most acutely among all classes of the population in the Adriatic ports, where all commerce is stopped. But throughout all Italy there are millions of families whose wage-earners have been drafted into the army. It is not difficult to imagine what the need must be among them when more than half a year of war has exhausted their scanty reserves. The most pressing duty is to help them. The soldiers at the front will bravely face their hardships and dangers when they know that their families are secure from want. The best way of helping the families of soldiers and other impoverished classes is by paying them for such sewing as they can do for the hospitals, or knitting for their soldiers. For this both money and material are needed.

The material gifts most needed are: knitting wool, flannel, cotton flannel, and cotton cloth of all sorts; hospital supplies of all sorts (cotton gauze, medicated cotton, bandages, pajamas, blankets, serums, syringes, X-ray apparatus—to mention only the articles that are most insisted upon); shoes for children; and mittens, socks, woollen helmets, and sweaters for soldiers. It is stated on authority that there are eighteen thousand natural limbs lacking in Italy as a result of the war and only five thousand artificial limbs at hand to replace them. Moreover, England and France have no such supplies to spare (not to speak of Germany and Austria); they must be got from America if they are to be had at all.

Such figures as these make one understand that when we say the need is not tragic in Italy, it is only by comparison

that we belittle it. Seldom has need been so great—never as the result of natural calamities like earthquakes and the irruption of volcanoes. Americans will not feel obliged to distribute their gifts among the countries at war with too scrupulous a regard for relative needs. Least of all will they withhold their hands from helping Italy for the reason that she has hitherto been able so bravely to help herself. Many will wish to help Italy because it is Italy. Italy brings out of her treasury things new and old, and those who have been enriched by her spiritual gifts will be glad now to succor her with their material aid.



## CHURCH PEACE UNION MEETS WITH BISHOP GREER

### Resolutions Presented Against Increased Armament

New York Office of The Living Church }  
11 West 45th St.  
New York, December 20, 1915 }

THE Church Peace Union held an all-day annual meeting in Bishop Greer's residence on Tuesday, December 14th. This society was founded in February, 1914, by Andrew Carnegie. The Bishop of New York is president, and all the other officers were reelected.

Dr. Frederick Lynch, the secretary, announced in the daily press of December 17th that the union was unqualifiedly opposed to the present-day demand for increased armaments for the United States, and that the trustees had decided that an appeal be made to the people to withstand such a demand. The stand of the Church Peace Union is outlined in a resolution passed at the meeting of the trustees with Bishop Greer. The resolutions follow:

"WHEREAS, The world is passing through an awful crisis, and men everywhere are sorely confused in their notions and bewildered in their judgments;

"AND WHEREAS, It is the duty of God-fearing men to increase in the world the stock of good-will, and to devise means by which the recurrence of the present world-tragedy may be rendered impossible;

"AND WHEREAS, The United States, because of its position and power and traditions, is under bonds to do what it can toward the reshaping of the opinion of nations and the moulding of a new and nobler world policy,

"Therefore, Be it Resolved, That we ask all the pastors and teachers and other religious leaders to bend their minds to the great task of creating and fostering a deeper spirit of racial sympathy and international good-will, and of exalting in men's hearts the divine ideals of human brotherhood;

"And be it Resolved, That we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of \$250,000,000 on the army and navy, and if neither of these is now efficient we would ask that Congress discover how the money of the people may be more effectively expended.

"Upon the hearts of the American people we would enroll the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the world's peace, we call upon men everywhere to renounce the policy of armed peace and to seek and follow a better way."

### WHERE WILT THOU LODGE?

White wards are numb and wan with woe,  
The hillsides heave with nameless dead,  
The very winds a weeping go—  
Where wilt Thou lay Thy kingly head?

No foe can feign, no friend can feel  
The waste, the wounds, the weeping tears;  
Their scars no hand can hide or heal,  
Their anguish awes the waiting years.

Amid the welter wrought by war  
There is no haven undefiled.  
Lo! in the skies Thy herald star!  
Where wilt Thou lodge, O holy Child?

EMILY BEATRICE GNAGEY.



## INCREASING USEFULNESS OF ST. LUKE'S HOSPITAL

### Not Balanced by Greater Income

#### STATUES ERECTED AT ST. MARY THE VIRGIN'S

New York Office of The Living Church  
11 West 45th St.  
New York, December 20, 1915

THE work of St. Luke's Hospital this year shows a large increase in all departments over the work of other years, according to the annual report of that institution. In the hospital 1,093 more patients were treated than last year. In the out-patient department 15,954 more visits were made, and 3,706 more patients were treated, while the social service division cared for 992 more persons and 6,351 more visits were made by the nurses. The expenses of the hospital exceeded the income by \$17,462.01. St. Luke's received in legacies and endowments during the year a total of \$680,832.44.

In the various departments 26,277 patients were treated, 5,791 more than during the previous year. Notwithstanding the large number of patients admitted to the hospital, it was found necessary to turn away 562 for lack of beds. The site on which the hospital stands will provide space for three additional pavilions, but it has neither the funds to erect them nor endowment sufficient to maintain them.

#### Statues at St. Mary's

Among the plans for the further ornamentation and enrichment of the beautiful Church of St. Mary the Virgin in New York is one for the erection of illuminated statues made of oak and of heroic size on the inside of the nave pillars. There are fourteen of these pillars, one of which contains a very large pulpit crucifix, which is opposite the pulpit, which pulpit is placed against another pillar. This leaves twelve columns, and the statues to be placed on these are of the twelve apostles. One of St. John was placed in position a year ago to the memory of the Rev. Dr. Christian, late rector of the church, by the Veterans' Association of the Metropolitan Life Insurance Company, of which association Dr. Christian was chaplain; on the opposite pillar more recently was placed the figure of St. Peter, in memory of Mrs. Beverly Chew, a parishioner. Within the last few weeks two other columns have been decorated with the statues of St. James the Great and St. James the Less; the former by a parishioner as a thank offering, the latter in memory of Mrs. Newell, the widow of Commander Newell of the United States Navy. This latter statue is placed on a column which was erected by Mrs. Newell in her life time in memory of her husband. The statues are works of art, as will be seen by the reproduction herewith published, and are the work of I. Kirchmayer, of W. F. Ross & Company, East Cambridge, Massachusetts, who has achieved a great reputation for stone and wood carving. Mr. Kirchmayer made the other two statues and also the enormous rood with seven figures which appears in the chancel arch of St. Mary's. He is now at work on a smaller statue of the Blessed Virgin which is to be placed in St. Joseph's chapel of the same church.

The Cathedral choir will sing at the annual Christmas Carol Service in the Cathedral of St. John the Divine, Amsterdam avenue and 110th street, on the Sunday after Christmas Day. This is one of the great services of the year and great congregations attend year after year. It may be remarked that the programmes of music advertised to be sung in churches in and about New York City on Christmas Day are greater in number and in better taste than in any year in the last quarter century.

The Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, Twenty-ninth street, between Fifth and Madison

#### Church of the Transfiguration

avenues, is making an appeal to his congregation for a parish endowment fund of a minimum of \$500,000.

The church is now surrounded by hotels and business houses and many of the parishioners have moved to residential sections. Under the canons communicants are required to connect themselves with the parish in which they live. These removals mean that a large endowment is necessary for the permanent sustentation of the church. The offerings on Christmas Day will be for the endowment fund.

At six o'clock on Sunday evening, December 12th, about two hundred and fifty men and women students at Columbia University met in the Bishop's House on the Cathedral grounds. Addresses were made by Bishop Greer, the Rev. Dr. Ernest M. Stires, and the Rev. Edwin C. Van Etten. The students were urged to establish some parochial connection during their residence at the University, so that while away from home, perhaps hundreds of miles away from home, they might have a Churchhome in this great city, and some one to care for them in times of sickness, tribulation, prosperity, or health.

#### Cathedral Organizations

There will be an important meeting of the diocesan auxiliary to the Cathedral on St. John's Day, Monday, December 27th. There will be a service in the Cathedral, and this will be followed by luncheon and meeting in Synod Hall. At four o'clock on the same day the annual meeting of the trustees of the Cathedral will be held. It is expected that Bishop Greer will preach in the morning and preside at the meetings.

#### Diocesan Board of Religious Education

On Thursday evening, December 16th, the annual meeting for organization of the diocesan board of religious education was held at St. Ann's Church of Morrisania, in the Bronx, the Rev. W. Bertrand Stevens, rector. The following elections were made: Chairman, Rev. Dr. Harry P. Nichols; vice-chairman and chairman of the executive committee, Rev. W. Bertrand Stevens; secretary, Miss Dora W. Davis; treasurer, Mr. H. H. Pike.

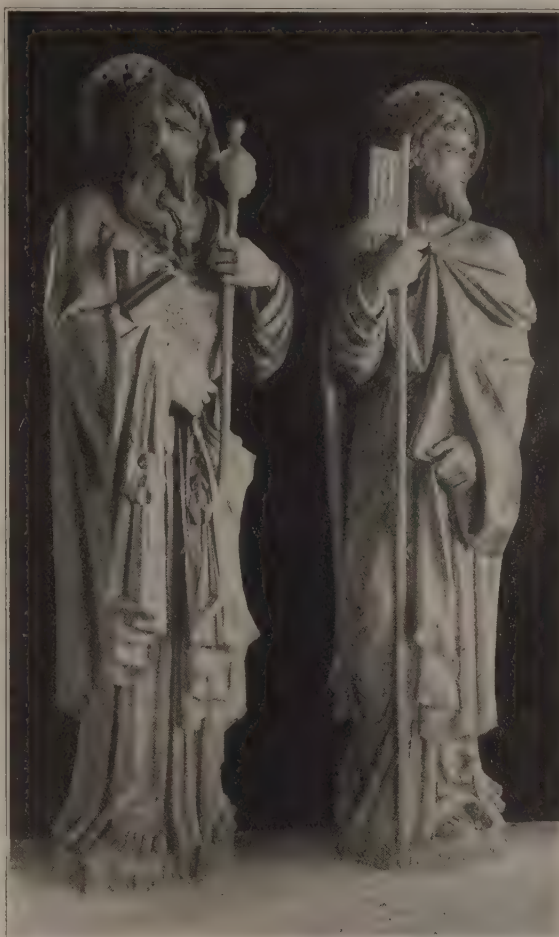
Three new members were added to the board by appointment of the Bishop: The Rt. Rev. Dr. Courtney, Miss Abby Porter Leland, Ph.D., and Mr. H. H. Pike. Bishop Courtney made a stirring address on the present status of the general question of week-day religious instruction in Greater New York. Dr. Leland also spoke on the same subject. Her long continued interest in the matter and her intimate knowledge of the situation made her address very acceptable and convincing.

#### General Theological Seminary

The tellers of the election for three trustees of the General Theological Seminary to be chosen by the alumni have reported that the Rt. Rev. Dr. Thomas F. Gailor ('79), the Rev. Dr. J. Nevett Steele ('82), and Mr. Robert L. Gerry of New York City, were duly elected to succeed themselves in the Board. Also, that, in the preferential vote for one clerical trustee to serve until January 1, 1917, twelve alumni received votes. The order of names according to the greatest number of votes received is: Rev. Dr. Milo H. Gates ('89), Rev. Elliot White (Philadelphia) ('85), Rev. Charles S. Hutchinson ('96), Rev. Dr. Gustav A. Carstensen ('76), Rev. Dr. George Wm. Douglas ('74), Rev. Dr. John B. Hubbs ('80), Rev. Robert P. Kreidler ('99), Rev. Dr. Edmund B. Smith ('88), Rev. Walter E. Jones ('07). Five votes were received by three priests not previously nominated. The above names will be considered by the board of trustees at their forthcoming annual meeting on Wednesday, January 19th. The report of the recent election was signed by the Rev. C. Malcolm Douglas ('98), Rev. Albert L. Longley ('99), Rev. John G. Martin ('14).

The midwinter reunion and dinner of the associate alumni, G.T.S., will be held on Tuesday evening, January 18th, at the Fifth Avenue Restaurant. The Rev. Dr. Steele, the Rev. Dr. Carstensen, and the Rev. John Keller are the committee on reunion and dinner.

The sermons in a considerable number of the city churches on



STATUES AT ST. MARY THE VIRGIN'S, NEW YORK



Sunday, December 12th, were devoted to the subject of the Panama Congress, the city clergy who have endorsed the Congress having agreed to preach upon the subject simultaneously. There has also been circulated quite generally a pamphlet, "Concerning the Panama Congress," which is signed by twenty-four of the New York clergy. In this pamphlet is reprinted an article by the Bishop of Minnesota entitled "The Split in the Episcopal Church" which appeared in his diocesan paper, and in which Bishop Edsall, discussing the Panama Congress, defended both the legality and also the expediency of the action of the Board of Missions. The twenty-four signers of this New York pamphlet declare their view to be fully expressed by Bishop Edsall.

In the days of the curacy in New York of the late Bishop Biller, the Rev. Philip Cook, and the Rev. Charles B. Ackley, the Junior Clergy Missionary Association was formed in this city after the model of the English association of the same name, and ever since it has been a power for good among the younger clergy of the city. It is wholly constructive in its methods, but this year for the first time its activities have been thoroughly planned out beforehand. It was entertained at the deanery of the Cathedral, Tuesday afternoon, December 14th, the Rev. Dr. F. L. H. Pott, LL.D., president of St. John's College, Shanghai, China, being the speaker. The next monthly meeting will be held at the Episcopal Orphan Asylum, the Rev. Dr. Claiborne, its superintendent, acting as host. Addresses will be delivered by Archdeacon Stuck and the Rev. Mr. Washburn, the new vicar of Grace Church.



### ASKS FURTHER ENDOWMENT FOR ST. STEPHEN'S COLLEGE

New York Office of The Living Church }  
11 West 45th St.  
New York, December 20, 1915 }

**A** CAMPAIGN for a quarter of a million dollars for building and endowment at St. Stephen's College, Annandale-on-Hudson, N. Y., will be officially opened within a few weeks, according to the announcement made in New York by President W. C. Rodgers.

St. Stephen's College, organized fifty-five years ago for the college training of young men planning to enter the ministry, occupies what is probably a unique position in religious and educational circles of the country. At the present time more than 167,000 communicants of the Church in the United States are under the pastoral care of St. Stephen's College men. This is more than sixteen per cent. of the total number of the Church's communicants.

Says President Rodgers, in explaining the purposes of the coming campaign: "In order to meet the requirements of a modern college and to be able to receive the ever-increasing number of students it is necessary for us to have at once \$50,000 for renovation of buildings and other necessary repairs and improvements. If this fall we had been in possession of these improvements we could have accommodated all who applied for admission, and would have doubled our registration of six years ago. We have recently installed a new heating plant, and a gymnasium is very much needed. Our other needs can best be satisfied by an increase in the endowment."

Some of the trustees of St. Stephen's College are Philip Sidney Dean, William Harrison, Charles C. Haight, Rev. Dr. William T. Manning, John A. Hance, Rev. Dr. F. W. Norris, Rev. Dr. George Clark Houghton, Clinton Rogers Woodruff, Charles A. Moran, and Haley Fiske.

President Rodgers' New York City address is 400 West One Hundred and Eighteenth street.



**AT EVERY** season of the Church we have brought before us some simple scene, just a few men and women it may be, to the world of no account, but to the eye of faith of the very utmost importance. For instance, on Good Friday the few people are gathered around what seems to be a dying criminal, with two dying malefactors close by. To the eye of faith, however, this is the scene of the great Sacrifice for the sin of the whole world. So at Easter, there are just a few women in the garden. They are nothing in the eye of the world, but to us they announce the great Resurrection of the Lord of Life. So on Christmas Day we think of a young girl with her little Baby in the stable. They have no following in the inn; they are of no importance in the eye of the world; but to us they mean salvation. That Baby is the Saviour who is Christ the Lord.—*Selected.*

### BIRTHDAY OF PHILLIPS BROOKS OBSERVED IN BOSTON

Commemorative Sermon Preached in the Cathedral

#### CHRISTMAS PLANS AND OBSERVANCES

The Living Church News Bureau }  
Boston, December 20, 1915 }

**T**HE anniversary of the birth of Phillips Brooks was commemorated at the Cathedral Church of St. Paul on Monday, December 13th. The Dean was in charge of the service, which was at noon, and among the hymns used was "O God, our Help in ages past," which was sung by the multitude gathered in Copley Square, outside Trinity Church, at the funeral of the great Bishop. The preacher of the commemorative sermon on December 13th was the Rev. W. Dewees Roberts, rector of St. John's Church, East Boston. He gave a brief review of Bishop Brooks' life and told many anecdotes illustrative of his great love for mankind. He said that Boston had been happy in having such a religious leader, whose influence for good reached far into the outside world. What Phillips Brooks was and did has left an imprint on the lives of many men and women, who are grateful for his noble example. So widely recognized was his power for good that time and again most tempting offers were made to him to leave the pulpit for the lecture platform; publishing houses would gladly have had him ally himself with them; and colleges, too, sought his services on their faculties; but he refused to leave his chosen field as pastor and preacher. Everywhere he went he strengthened the spiritual life, and Mr. Roberts ended by saying that the inscription on the St. Gaudens statue in Copley Square summed up his career in a very happy fashion, as "a preacher of the Word of God and a lover of mankind."

The Cathedral has very elaborate plans for the Feast of the Nativity. On Friday, at the noonday service there will be Christmas music and carols old and new. From 3:30 to 4, and again from 5 to 5:30, a company of English bell ringers will play Christmas chimes on the porch. At 11:45 there will again be appropriate music on the porch, followed at midnight at the altar by the first Eucharist of the feast. Four more celebrations will be held during the day, and at the last the Bishop will be preacher. Dean Rousmaniere says in his message: "The Church calls us to approach the altar at Christmas because as the Babe lay in the manger, so the Lord waits for us in the sacrament, and will come and abide in our hearts."

On Christmas Eve, the usual ceremonies of the feast will be observed on Beacon Hill—the illuminating of all the houses by myriads of candles placed in the windows, and the singing of carols in the streets. Begun several years ago, this custom has spread widely, but nowhere is it so fine as on "the hill." The old Puritans would be vastly astonished could they witness the spectacle. The Church of the Advent choir—probably the first to sing carols in the streets of Boston—will go to the Charles street jail and sing for the prisoners, to the Old Women's Home, St. Margaret's Convent, and other places in the West End.

Writing in *My Neighbour*, the paper of the Church City Mission, the Rev. K. R. Forbes, vicar of St. Mary's Church, East Boston, tells of the interesting change in his Sunday school, begun this season by the adoption of the "Sulpician" or catechetical method, whereby all the teaching (except for the kindergarten), is carried on by the vicar and two assistants. The children are said to like this method and to have responded heartily and with greatly increased earnestness, attention, and lesson-learning accomplishment. Mr. Forbes also notes the establishment in the commodious and attractive assembly hall of St. Mary's House of one of the finest kindergartens in the city. This work represents the consolidation of two or three missionary efforts among the Italians of the vicinity, which will henceforth center in St. Mary's House. From seventy to eighty children meet every morning, five days a week. Through the children is one of the best ways of reaching the adults, and much has been accomplished in making close relations with a considerable number of mature Italians.

The Rev. Frederick H. Steenstra, rector of St. Chrysostom's Church, Wollaston, in referring to the gift to the parish of the national flag, announces that the flag will be hung in church and that he believes "that the time is approaching when the flag of the country will be regarded as an essential part of the furnishings of the Church." He hopes soon to have the state flag placed in church also. The Church of the Advent was probably the first church hereabouts to put the national and state flags in a conspicuous position within the edifice. In that church they hang above the western or chief doors of entrance and are a notable feature. Flags are also



hung in St. Paul's Cathedral. It is believed that the relationship of good citizenship and good Churchmanship is emphasized by the custom and it would seem to be gaining favor generally.

The recent mission at the Church of the Epiphany, Dorchester, was most helpful to the many who attended and on all sides testimony is borne to the inspiration and strength found in Dr. Tomkins' addresses. The tenth anniversary of this parish will occur on January 2, 1916. On that occasion, the Suffragan Bishop will preach there and the rector, the Rev. T. R. Kimball, urges all communicants to receive the Blessed Sacrament. On the Feast of the Epiphany, there will be a social reunion in the evening, with entertainment and refreshments. A new pipe organ has recently been given to this parish and is expected to be ready for use in about three months.

In memory of Mrs. Anne Phillips, aunt by marriage of Bishop Brooks, it is proposed to erect a stained-glass window over the altar, in St. Ann's Church, Dorchester. Mrs. Phillips gave the land upon which this church stands and a large part of the money for the building. Bishop Brook's last sermon was preached in St. Ann's and there, too, he last administered Confirmation.

Governor Walsh had a rather unusual experience for a governor lately, namely, that of visiting two of our parishes in one evening.

Governor Assists at Parish Centenary After speaking at the men's club of St. Stephen's Church, Florence street, he went to St. Matthew's Church, South Boston. The

occasion was one of a series of events commemorative of the centenary of the parish. Much was made of the visit of his excellency. He was met by a body of Boy Scouts, then was greeted by the wardens at the church door and by them accompanied down the aisle, where he was received by the rector, the Rev. James Sheerin. Mr. Sheerin warmly praised the governor, whom he has known many years, as a fine example of a self-made man. In a fifteen-minute speech, the governor lauded Mr. Sheerin for his work, saying he knew the rector to be "a big, broad, liberal, God-fearing citizen of Massachusetts. Ever since I first met him his voice and influence were ever for good and for the development of the spirit of brotherly love. He does not know what religious prejudice is, for he never gave it any thought." The governor also spoke in a most appreciative way of "the wonderful work of this church in the past one hundred years," and wished them all God-speed in the future work.

A notable event in Trinity Church this week is the fiftieth anniversary of the marriage of Mr. and Mrs. Charles E. Chester. Mr. Chester has been sexton for thirty-five years. Dr. Mann has sent a letter to all his parishioners in which he says: Mr. Chester "has seen rectors come and go. He was the loyal helper and honored friend of Phillips Brooks, and of Dr. Donald, as he is to-day of the present rector. He has seen one generation of Trinity parishioners pass on and another generation take their place. Through all the changes of these thirty-five years he has honored his office by his integrity, his devotion, and his unflinching patience and courtesy to all with whom he has had to do. And Christmas Day is his golden wedding day. It is planned at the children's festival service on Christmas Eve to present a gift from us with our hearty congratulations to Mr. and Mrs. Chester." Trinity's apportionment for General Missions for this year is \$10,583. Last year, this parish gave for the apportionment \$9,504.94 and for the Emergency Fund \$3,205.24, a total of \$12,710.18.

At Grace Church, Everett, the Rev. Malcolm S. Taylor, rector, an excellent arrangement has lately been made, to enable people with children between the ages of three and seven to attend the morning service. A kindergarten class meets at half after ten on Sundays, when children of these ages are well cared for and entertained while the parents are in Church. This is beneficial both to parents and to the Church. It is not a part of the Sunday school.

The Rev. Albert Crabtree, rector of the Church of the Redeemer, South Boston, has resigned, to take effect January 1st. He will become Church prison commissioner in state and Boston institutions. For several years he has been chaplain of the state prison.

—The Rev. Luther L. Weller, rector of St. Mary's Church, Rockport, has resigned. On January 1st, he will become rector of Trinity Church, Woburn.—The Rev. Dr. G. B. Nicholson has begun his rectorship at Emmanuel Church, Somerville, and has a house at 182 Highland avenue.

J. H. CABOT.

## NEEDS AND OPPORTUNITIES OF PHILADELPHIA DIVINITY SCHOOL

### New Location and Plant Suggested

#### DEATH OF REV. ANDREW WEINSTEIN

The Living Church News Bureau }  
Philadelphia, December 20, 1915 }

THE Philadelphia Divinity School has issued two pamphlets setting forth the opportunities of the school and its needs. They also contain statements of what improvements the faculty intend to make in the courses of study. The first pamphlet relates the undesirable conditions which surround the school in its present location. It says: "The present site of the divinity school is endurable but not permanently satisfactory. There were open fields all about when the land was chosen. Now there are factories, car barns, incinerating plants, and multitudes of small, cheap houses. Smoke and dust, smells and noise are becoming increasingly obnoxious." The buildings are described as unfit and inadequate. An appeal is made for new and better equipped location and buildings. It goes on to say that there is a piece of land on the market near the University of Pennsylvania which can be purchased for about \$200,000, and which is the "most perfect site for academic pur-



ST. MONICA'S CHURCH AND PARISH HOUSE, PHILADELPHIA

poses in all West Philadelphia." The style and character of the proposed buildings are described and a suggested elevation of a part is printed. Considerable stress is laid upon the need for greater efficiency in the curriculum of a divinity school for the preparation of men for the work of the ministry under present-day conditions.

The second pamphlet is concerned chiefly with the library and chapel buildings. Provision is made for a complete group of buildings, including houses for the members of the faculty. It is the opinion of the writer of the pamphlet that the chapel should be worthy of the Church and should form the Church ideals of those who are studying for her ministry, and that the service should be dignified and beautiful. The importance of the place of church architecture in the education of the students is also emphasized. But, above all, the need of great scholars in the American Church is set forth, and the place a great library takes in this work is described. Only by providing the means and place, it goes on to say, can the American Church develop such scholars as are to be found in the English Church, and it is the duty of the school to prepare for this great work. An appeal is made first to the Church in this diocese to supply funds for the ground and then an appeal will be made to the Church at large. It is felt that the school is not a diocesan institution but that it is located in this diocese and the Church of the diocese must make the first effort looking to the new developments which are projected.

We here give the architect's drawing of the church and parish house which is in course of construction for the colored people in the neighborhood of Forty-second and Woodland avenue. St. Monica's Church and parish house is to provide for the great work among colored people who have moved into that neighborhood during the past few years. It is under the direction of Archdeacon Phillips, who has been laboring long and earnestly for this. The Archdeacon expects soon to finish the basement, in which services will be held. About \$1,700 is needed for this purpose. Then there will be an additional \$4,000 needed with which to build the next story, and \$5,000 for the third; which will complete the building. An appeal, endorsed by



the Bishop, has been sent out, and it is the hope of the Archdeacon that the amount needed will soon be in hand. Bishop Rhinelander is very much interested in this work and has given it his hearty endorsement.

The Rev. Andrew Weinstein, who has been chaplain of the port of Philadelphia for some years, passed from this life in the Episcopal Hospital on Sunday, December 12th, after a

Death of Rev. Andrew Weinstein. He was 61 years of age. Mr. Weinstein was born in Russia of Jewish parents, but was converted to the Christian faith early in his youth. He began missionary work among his own people and in Australia. He was ordained by Archbishop Temple in St. Paul's, London, and came to Philadelphia in 1910, and worked among the Hebrew people. His last work was done in connection with old St. Peter's. He was appointed to the chaplaincy by the late Bishop Whitaker. The burial service was held in St. Peter's Church on Wednesday afternoon, December 15th.

A great mass meeting to denounce the massacre of the Armenians and to appeal for money to help them was held in the Academy of Music, Monday, December 13th. Bishop Rhinelander is the president of the relief association under whose auspices the meeting was held. The academy was crowded to the doors. Men of every creed were there and representatives of all the churches spoke. A set of resolutions was passed calling upon the President of the United States to use his office to stop the outrages. Upon the call for aid large sums were donated, beginning with \$200 received by Bishop Rhinelander from an anonymous missionary. The feeling on the Armenian situation is very strong in this city.

A quiet day and conference for the social workers of Philadelphia was held in the rooms of the City Mission, Thursday, December 9th. The leader was the Rt. Rev. John N. McCormick, D.D. The morning session was devotional. At 9 o'clock there was a celebration

of the Holy Communion, at 10:30, devotional services and addresses, the subjects being "The Numbering and the Saving Remnant." In the afternoon after Bishop Rhinelander had offered prayers for missions, addresses were again made. At two o'clock there was a conference on "The Church's Need of the Social Worker and the Social worker's Need of the Church." The subject of the closing service at 3:30 o'clock was "Discouragement and Its Cure." The speakers were: Mr. R. M. Little, of the Organized Charities; Mr. Edwin Solenberger, secretary of the Children's Aid Society; Rev. Arthur Warner, secretary of the Home Missionary Society; Mr. Charles Walker, Juvenile Protective Association; Rev. H. Cresson McHenry, City Mission; and the Rev. Dr. L. C. Washburn.

A verdict of guilty on four counts of the fourteen against the Rev. George Chalmers Richmond was brought in by the triers on Friday last. A recommendation that he be suspended for one year was made by the triers. Mr. Richmond was found guilty on the eighth, ninth, eleventh, and twelfth charges in the presentment. These counts involved sermons and letters in which the language of the defendant was held derogatory to his Bishop, while the remaining counts had chiefly to do with the "vestrymen letters." Mr. Richmond may appeal the case further.

In our Letter of last week we referred to the work which the Rev. William Wilkinson was doing in the Nation-wide Preaching Mission, with St. Timothy's, Roxborough, as the center. Mr. Wilkinson conducted the noonday services in the mills and addressed the meeting for men on Sunday afternoons. The chief missioner who did all the night preaching was the Rev. F. R. Godolphin of Chicago, who made a wonderful impression on the community about the Church.

EDWARD JAMES MCHENRY.

GARMENT WORKERS' STRIKE IN CHICAGO

Probable Settlement Will Carry a Reduction in Working Hours

RESULTS OF MISSIONARY CAMPAIGN ON NORTH SIDE

The Living Church News Bureau } Chicago, December 20, 1915 }

It is probable that the Garment Workers' strike, in which over 15,000 people have been involved, will be settled within a few days. Already many of the employees have returned to certain firms under an agreement that they shall work forty-eight hours a week, instead of fifty-two, as at present, and receive wages for the fifty-two hours' work. There is no recognition of the union as such, but the agreement provides for all to be taken back under the terms mentioned, and there is to be no discrimination against any union member. This latter is insisted upon. The Garment Workers' strike began eleven weeks ago. Two men were killed in it, several hundred injured, and thousands of dollars worth of valuable property destroyed. Several hundred arrests were made of men and women strikers. Many of the strikers complained of undue violence by the police. Many citizens showed active sympathy with the strikers, and many were arrested while picketing at the factories. The reproach that is often made against the members of the Christian Church, of not being interested in the cause of the worker, did not apply in this instance.

The latest reports of the missionary campaign among six North Side parishes tell of increases for missions and parish support which seem truly wonderful. After a canvass of seventy-five per cent. of its lists of names, St. Missionary Campaign North Side . . . Chrystom's increased its pledges to missions from \$600 a year to \$3,100, and its pledges for current funds from \$1,700 a year to \$3,700 a year. The Church of the Ascension increased its pledges, for missions alone, to \$1,900 a year. St. Peter's, where there is no rector at present, reported a general clearing up of the parish as a result of the canvass. At St. Simon's, when fifty per cent. of the parish list was canvassed there was an increase of twenty-seven per cent. for missions and for current funds.

At All Saints', Ravenswood, the returns were incomplete, but a large increase for both funds was made. The rector, the Rev. A. H. W. Anderson, reported a better feeling all round as the most significant result. A wider interest in missions was another result, one man in the congregation presenting the parish with a library for missions. The Church of Our Saviour postponed its canvass until the second Sunday in January.

It is expected that the aggregate result in the six parishes will total between \$10,000 and \$12,000 for missions and current funds. The greatest results, of course, obtained by Mr. Patton and his associates in this notable campaign, were spiritual. All the parishes testify to this awakening.

On the First Sunday in Advent, the Rev. Dr. John Henry Hopkins celebrated his fifth anniversary as rector of the Church of the Redeemer. During that time the number of communicants has increased from 500 to 860. The twenty organizations have increased to

forty. Last Easter there were 563 communions made, the Church of the Redeemer contesting with Grace Church, Oak Park, for the third place in the diocese, Christ Church being first. Confirmation candidates have numbered 214, and there have been 217 baptisms, 68 of these being adults. There has been expended by the parish for all purposes the sum of \$101,683.80 during these five years. Of this total \$79,947.25 has been spent within the parish, \$1,723 for charity, and nearly \$20,000 for indebtedness on the church property, improvements, and additions. This includes \$10,000 for the new rectory, which is to be completed this month. The balance has been for current expense. As is to be expected in a parish where the leaders are enthusiasts for missions, large sums have been devoted to missions of all kinds. For diocesan missions \$11,223 has been given, and for extra-diocesan, mostly domestic and foreign, \$10,503.35. In other words, the parish has invested about twenty per cent of its income in a permanent plant, has given away about twenty-two per cent. to the poor, to the work of the diocese, and to the Church at large, and has lived upon fifty-eight per cent. of its income.

A quiet day for women was conducted by the rector of St. Luke's Church, Evanston, Rev. George Craig Stewart, L.H.D., at the parish church, Friday, December 10th. Many of the

Quiet Day for Women . . . women of the parish attended with their friends. The day began with a celebration of the Holy Eucharist at 10 A.M. There were two meditations in the morning. Intercessions were made at noon. Two meditations were given after luncheon, and prayers and benediction were said at 3 o'clock. The subjects of the meditations were:

- 1. The Christian Woman in the Home.
- 2. The Christian Woman in Society.

THE VIRGIN AND CHILD

A faint pale pink suffused the flower—  
The sea-shell's heart of rose—  
By garden-walk, near lily-stalk,  
Where many a flower grows.

Within the Virgin's lily arms,  
Behold the tender Child!  
He is all love, sent from above:  
The Rose of Sharon styled.

(Rev.) DANIEL HUGH VERDER.



3. The Christian Woman in the Church.
4. The Christian Woman in Her Private Devotional Life.

The Rev. Dr. Rogers of Evanston is slowly recovering from his painful accident. For the past three weeks he has been brought into the church in a wheeled chair, from which he has preached. Some kind parishioners have given him a Franklin touring car.

Personal



## ST. PAUL-MINNEAPOLIS CLERGY SEND MEMORIAL TO HOUSE OF BISHOPS

**A**S the result of a conference of clergy of St. Paul and Minneapolis, held at Gethsemane parish house, Minneapolis, December 10th, to which all of the clergy of the Twin Cities were invited, the following Petition to the House of Bishops was adopted and received the signatures of more than a majority of all the clergy in the two cities:

### "AN OPEN LETTER AND PETITION TO THE HOUSE OF BISHOPS"

#### "RIGHT REVEREND FATHERS IN GOD:

"The undersigned clergy desire to express their deep concern over the recent action of the Board of Missions in connection with the proposed Panama Congress. We believe that this action is to be deplored for the following reasons:

"(1) Because by this action the Board has compromised this Church in relation to both our Protestant and Roman Catholic brethren.

"(2) Because this action is an usurpation of the authority of the General Convention; and unwarranted and unwise, in view of the position taken by the House of Bishops at the last General Convention.

"(3) Because the appeal of the Board to its act of civil incorporation in justification of its ecclesiastical action is a very dangerous precedent, in that it assumes that the Board is independent of the control by this Church.

"(4) Because its action assumes that the Board of Missions exists for other purposes than the strict administration of the missionary work of the Church.

"(5) Because this action has created division in our own household of faith and has destroyed the spirit of unity and hence practical efficiency in regard to the missionary work of the Church.

"We do not think that action that divides Churchmen threatens the work of missions, destroys confidence in the Board of Missions, and launches the Church on a new and dangerous course of 'entangling alliances' should be allowed to go without protest.

"We therefore most earnestly ask the House of Bishops to take such action as will relieve this serious and dangerous condition and restore confidence and missionary efficiency to the Church."

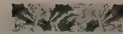
Signed by

John Boden, Rector of St. Mary's Church, Merriam Park, St. Paul.  
G. J. Childs, Rector of St. Peter's Church, St. Paul.  
A. W. Farnum, Assistant Rector of St. John the Evangelist, St. Paul.  
L. S. R. Ferguson, Rector of the Church of the Messiah, St. Paul.  
G. M. Foxwell, Rector of Gethsemane Church, Minneapolis.  
W. S. Howard, Rector of Christ Church, St. Paul.  
G. T. Lawton, Rector of St. Andrew's Church, Minneapolis.  
A. H. Lealtad, Rector of St. Philip's Church, St. Paul, and Priest in Charge of St. Thomas' Church, Minneapolis.  
A. G. Pinkham, Rector of Ascension Church, St. Paul.  
W. C. Pope, Rector of the Church of the Good Shepherd, St. Paul.  
E. L. Roland, Rector of St. Paul's Church, St. Paul.  
J. A. Schaad, Rector of St. John the Evangelist, St. Paul.  
E. S. Schmuck, Rector of St. John the Baptist, Minneapolis.  
A. D. Stowe, Secretary of the Diocese of Minnesota.  
John Wright, Rector Emeritus of St. Paul's Church, St. Paul.  
E. B. Woodruff, Rector of St. Clement's Church, St. Paul.



## CHRISTMAS DAY IN BETHLEHEM

CHRISTMAS in the Holy Land is an interesting experience. Indeed, it is one never to be forgotten, and every Christmas thousands of persons from all over the world make a journey to Palestine in order to witness the various ceremonies held there during the festive season. Every one almost puts up at Jerusalem and on Christmas morning makes his way to Bethlehem, which lies almost due south, about six miles away as the crow flies, over a range of hills. No highway the world over presents such a motley crowd as may be seen streaming along this thoroughfare early on Christmas morning.—*Selected.*



## THE CHRISTMAS ANTHEM

Christ is born, the Prince of Peace!  
Above the tumult wild  
Hark to the anthem that proclaims  
The coming of the Child.

"Peace on earth, good will to men;"  
While war-smoke blinds the eyes  
The Star of Bethlehem still shines  
Above the darkened skies.

"Peace on earth, peace and good will,"  
Heard through the deafening roar:  
Peace and good will, when men shall turn  
Unto their God once more.

"Peace on earth"—a-down long years  
The heavenly anthem still  
Rings out the promise of Christ's peace  
To all men of good will.

"Peace on earth, good will to men,"  
E'en through the warring din  
The angels' song comes floating down  
To hearts that take it in.

Peace on earth! Good Christians, pray  
As ne'er ye prayed before,  
That nations may lay down their arms  
And learn of war no more.

Then shall Christ return and bring  
To earth His blessed reign  
Of love to God and all mankind,  
And peace on earth again.

MARY ELLA MANN.



## BETHLEHEM

We think of thee, O little town,  
Upon thy grassy hill,  
And ponder on that long ago,  
When on the midnight still,  
The angels sang their songs of joy  
That set the world a-thrill.

We think then of the radiant star  
That showed the humble bed  
Of Him who took the oxen's crib  
As place to lay His head;  
Yet was He earth's great Governor,  
As ancient prophet said.

O little town of Bethlehem,  
In goods, or gold, or state,  
With all earth's cities proud and grand  
Thou ne'er canst hope to mate;  
But, once a year, above them all,  
Thou'rt greatest of the great.

DONALD A. FRASER.



## THE CHRISTMAS ANGELS' SONG

O Christmas angels sing!  
Though nations are at war, yet God is King.  
To longing hearts sing on of peace and love;  
The Star of Bethlehem still shines above.

O angels, sing of peace!  
The "promised time" must come and war shall cease.  
We hear afar the nations' strife to-day,  
Yet angels sing to cheer us on our way.

O Christmas angels, sing  
Of peace! Through all the world your praises ring!  
The everlasting Prince of Peace proclaim,  
Until all nations bless His Holy Name.  
Asbury Park, N. J. MARTHA A. KIDDER.





## Queen Margaret's Missal

MANY of our readers may, perhaps, never have heard of a very precious volume which has recently come to light, viz., the *Gospel of the Sainted Queen Margaret of Scotland*. This sacred book, containing, as it does, such portions of the Holy Gospels as were used in the Eucharistic service of the Anglo-Saxon Church, is unique not only as an example of manuscript art of the eleventh century and as a proof of the use of a distinctively Anglican "prayer book" in that early age, but also because of the missal's historical and personal interest.

At the time of the purchase of the missal by the Bodleian Library a whole literature was written about it, and it is through the kindness of Bodley's librarian and that of the Rev. H. Fane Edge, rector of Burnaby, B. C., whose family possessed the missal for so many generations, that we are enabled to give our readers a brief history of the book.

The personal history of this priceless volume was evidently well known to Scott, for the opening chapters of *The Monastery* are based upon the peculiar Latin poem which may still be clearly seen, inscribed on its inner leaf in writing of the tenth century. Of this poem we shall speak later. For the moment we must go back to the year 1066 when Ætheling Eadgar and his mother and two sisters, Margaret and Christina, fled, on the arrival of the Conqueror, to Malcolm, King of Scotland; and it so happened that in the course of a few years Malcolm won the hand of the refugee Margaret, sister of Eadgar the Ætheling and granddaughter of Edmund Ironsides. The King found in his Christian Queen a devoted consort; Turgot, her spiritual adviser and Bishop of St. Andrew's, tells us that she became her husband's counsellor, minister, and friend: "all that Margaret disliked Malcolm disliked, and all that Margaret loved he loved." Immediately upon her marriage she erected the church at Dunfermline. She also supported at her own expense twenty-four destitute persons, and with the help of Malcolm ministered to some three hundred poor. Whenever she could discover the whereabouts of English slaves who had fled, like herself, from the Conqueror, it was her work of love to ransom them.

Sir F. Palgrave in his *History of England and Normandy* tells us that "Malcolm would often snatch the Gospel Book from his wife's dear hand and kiss it out of love for her." A still more interesting reference is made to the missal in the *Acta Sanctorum*: "Queen Margaret had a book of the Gospels beautifully adorned with precious stones, and ornamented with the figures of the four Evangelists, painted and gilt. She had always felt a particular attachment for this book. It happened that as the person who carried it was once crossing a ford, he let the book, which had been carelessly folded in his tunic, fall into the middle of the stream. Unconscious of what had occurred, the man quietly continued his journey; but when he wished to produce the book, suddenly it dawned upon him that he had lost it. Long was it sought, but nowhere could it be found. At last it was discovered lying open at the bottom of the river. Its leaves had been kept in constant motion by the action of the water, and the little coverings of silk which protected the letters of gold from becoming injured by contact with the leaves, were swept away by the force of the current. Who could have imagined that the book was worth anything after such an accident as this? Who could have believed that so much as a single letter would have been visible? Yet of a truth it was taken up from the middle of the river so perfect, so uninjured, that it looked as though it had not been touched by the water. The shrivelled appearance of the two outer leaves alone bears witness to the book's immersion. The book was conveyed to the Queen, and the miracle was reported to her at the same time; and she, having thanked Christ, valued it much more highly than she had done before. Whatever others may think, I for my part believe that this wonder was worked by our Lord out of His love for this venerable queen." Such is the account given by the confessor of Margaret and exactly bears out the translation of the Latin poem already referred to upon the fly leaf of the missal.

Those whose privilege it has been to see the missal, now reposing within the venerable walls of the Bodleian, tell us that the outer leaves do indeed bear traces of water and that the description given of the beautiful illuminations of the Evangelists answer exactly to the description given. We are glad to say that, for the benefit of the world at large, a complete repro-

duction in colors of the whole MS. has recently been made.

The question naturally arises as to how such an ecclesiastical and national treasure has been so long preserved and yet so little known, for it is the only complete missal of its kind that we possess. Neither Leofric's missal (1040) nor the missal now in the Rouen Library and which was once owned by Robert, Archbishop of Canterbury (1051), are as complete, nor indeed do they possess such a wonderful history.

To trace the missal down the long centuries of its existence and to see how it has been almost "miraculously" preserved for nearly ten centuries, can be done from the signatures upon its fly leaf. The first name is Ceraelh, scratched with a stylus and of very early date; then that of "William Howard," in the handwriting of Lord William Howard of Naworth who died in 1640; the next mark of ownership is "Fane Edge, 1716." It is the last signature which furnishes the clue to its wanderings, for Fane Edge, Clerk in Holy Orders and Lord of the Manor of Nedging, Suffolk, having inherited the volume from Francis Fane, first Earl of Westmoreland, presented the missal to the neighboring library of Brent Ely in 1732. Here in this little Suffolk library the precious volume reposed for nearly two centuries until finally purchased by the Bodleian, where it now reposes in the goodly company of St. Augustine's Gospels and the Venerable Bede's copy of the Acts.

The Church cannot sufficiently congratulate herself upon the happy train of events which has preserved for the Church and nation, after so many centuries of wandering and adventure, this wonderful missal of the saintly queen.

Of Margaret herself it may be added that of the seven excellent kings who succeeded her, three were her sons. She leaves a record of consistent piety, genuine charity, and love for the faith which we of to-day would do well to dwell upon. She was canonized one hundred and fifty years after her decease; having expired holding the "Black Cross" before her eyes, at the very time that her husband and eldest son were slain in battle.



### A CHRISTMAS THOUGHT

BY ZOAR

AS once more we turn our eyes towards the manger of Bethlehem, and prepare our hearts for the coming of the Babe, how we long to bring to Him our gifts of gold, frankincense, and myrrh! On Christmas morning, we shall rise early, and hasten to meet our Lord before His altar; humbly kneeling, we shall receive the precious gift of His Body and Blood. Shall we receive all and bring nothing? God forbid. What then shall we bring? Our thankful hearts, ourselves, our souls and bodies, in a renewed consecration to His service, in a deeper understanding of what it means to be a Christian, in a truer conception of the duties as well as of the privileges of our calling as disciples of Christ.

We will rejoice indeed that unto us a Saviour is born, but we will also remember how it pleased Him to be born: poor and lowly, with no place to lay His head. Poets and painters, and our own hearts, have so idealized the humble manger that we have almost lost sight of what it must have meant to Mary and Joseph to accept at such a time the shelter of an Oriental stable. When we think of the surroundings and try to realize *Who* is lying there, well may we fall on our knees and worship Him in His voluntary and unutterable humiliation, offering ourselves, asking Him to teach us to follow Him in the lowly path He hath chosen for Himself and for all His followers. The disciple is not above His Master, though, alas, Christians—you and I, dear reader—are too apt to seek the easier path even in the service of our Lord.

Shall we not then, on this Christmas Day, give Him that for which He came down in great humility, that which alone can satisfy His loving heart—ourselves, body, soul, and spirit, keeping nothing back, giving all in a generous burst of thankful love to Him who loved us, and washed us from our sins in His own blood?



WHAT DELICIOUS seasoning there is in friendship, confidence, intimacy, gentleness of soul!—Rousseau.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

## A MUNICIPAL RENTING AGENCY

**M**ILAN, Italy, has undertaken a municipal renting agency. According to our American consul there this has been done in order to supervise hygienic living conditions among those occupying large workmen's apartments or homes. First-class apartments and homes are also taken for rent, however, by this municipal agency.

The idea was first proposed by Dr. Pietro Ferrari at a tuberculosis congress in Milan, and the movement, including the investigation of hygienic conditions and locations of apartments and homes, was launched by the city authorities, taking as their guides the municipal renting agencies of Paris and Stuttgart.

Should an owner care to place his property in the hands of the municipal renting agency, the property is first inspected by the proper city officials, and a report is made as to its cleanliness and location. It is then entered upon the bulletin called "The Home," issued free by the office, and illustrated maps of the city of Milan, showing the exact locations of the various vacant apartments. Furnished rooms are not dealt with. No charges for services are made by the office, and the work has been taken up exclusively to benefit those who seek apartments or houses for rent. The bulletin is reëdited and reissued whenever necessity demands it.

In Milan there are very few "real estate agents," as known in America. All details of renting an apartment are usually taken care of by the porter (portinajo) who represents the owner of the building, and who is installed on the premises.

## DEAN POND ON JURY DUTY

Dean Pond of the Cathedral of SS. Peter and Paul, Chicago, has this to say about his recent jury duty:

"I had rather supposed that clergymen were exempt from jury duty, but when Coroner Hoffman's deputy requested me to serve on the clergyman's jury to determine whether Mr. and Mrs. Tony Panucci, the Italians held for murder, were responsible for the murder of the garment striker, Samuel Kapper, I reluctantly gave up three very busy days to make the effort to do myself what I have been asking my hearers to do from time to time. I shall not discuss the findings of our jury, but I cannot neglect this opportunity to mention several points of special interest to me that came out of my experience of these three days. First, how ignorant many of our citizens of Chicago really are; second, how impossible it is to get at the facts accurately even when a number of seemingly reliable witnesses see the same occurrence; third, how liable to injustice are our citizens who neither speak nor understand our language; fourth, how true it is that education, spiritual as well as otherwise, rather than force, is the surest remedy for bettering men."

ADJUSTMENT OF WORKMEN'S  
COMPENSATION IN ILLINOIS

The Illinois industrial board since its organization October 1, 1913, has acted on 2,314 applications for adjustments of compensation claims between employees and employers. The average amount awarded to the heirs of workmen who were killed was \$2,081.77. J. B. Vaughn, chairman of the board, says this amount is almost three times as large as the average award in such cases in the civil courts. In Chicago there were 1,372 cases heard. Of the total applications heard 486 are still pending. Six decisions have been appealed. One appeal resulted in a reversal and the handing down of a decision which practically makes the board inoperative in cases where the employer is engaged in interstate commerce. This decision eliminates a large number of the railroad fatality and personal injury cases brought by employees.



## A PLAN FOR HEALTH INSURANCE

The compulsory health insurance of wage-earners is a subject to which the American Association for Labor Legislation has been devoting considerable attention. After three years' study it has embodied the results of its efforts in a tentative draft, which can be had from the Association headquarters in New York. The draft provides that the cost of insurance shall be distributed among employers, employees, and the state, and entails no new expense for the workingman, since the contributions of the employers and the state will enable him to purchase the full benefits of the act for the same outlay he now makes for burial insurance alone.

## FOR BETTER PHYSICAL CONDITIONS IN MANUFACTURING

The business agents in the New York building trades council are making a vigorous effort to improve the physical conditions under which manufacturing is carried on. They are therefore asking the legislature to clear up conflicting laws, and to modify them so as to include practical essentials of fire control such as have been established in the factories and shops of all employers who assume responsibility for the safety of workers, and to fix definitely upon employers the responsibility for fire disasters. "Thus," to quote their words, "relieving the working people of earning their bread at the peril of their lives."

## GAINS IN MUNICIPAL REFORM

A well known student of social affairs wrote me the other day that in looking over the past year from the point of view of municipal progress, it seemed to him that the great gains had been not political or administration, so much as sociological and educational, reaching from the simplest forms of neighborhood work up to the city planning. "We are seeing," he said, "the beginnings of a great tendency toward building up civic imagination among all sorts of people of all ages."

A LIST of fifty benevolent and social institutions in and near New York has been prepared by Mary Grace Worthington (105 East Twenty-second street, New York), as a guide to visitors. Those interested in social and general reformatory work will find this an exceedingly suggestive guide. The work is very well done.

H. D. W. ENGLISH's striking address on "The Churchman as a Citizen" before the Church Club of Philadelphia early in the autumn has been published in pamphlet form. Copies may be had of the president, R. Francis Wood, Esq., whose address is Drexel Building, Philadelphia, Pa.

IN A RECENT dispatch from Newcastle, Pa., the statement is made that one candidate was a Democrat and the other a Republican but that "party lines will mean little, however, in the election." Indeed, party lines are sitting more lightly than ever on the shoulders of voters, to the manifest advantage of the community.

A TEN-CENT lodging house for girls has been provided in St. Louis by the Gospel Rest Rooms. There is provision for fifty working girls.

ATLANTA, GA., maintained two playgrounds for the use and benefit of colored children during the past summer.





## CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### MEETING OF THE HOUSE OF BISHOPS

To the Editor of The Living Church:

**A**S one of thirty-eight Bishops (only twelve are required) who signed the request to the Presiding Bishop to call a special meeting of the House in January, will you permit me to express the very earnest hope that this call will not have to be cancelled because of a failure to secure by December 30th promises to attend from the required number, fifty-eight?

Persons may have doubts as to the wisdom of the call. There can be little doubt as to the increase of the existing irritation and uneasiness in the Church, if, the House having been summoned, its assembling were defeated by the unwillingness of some to attend. Whether justifiably or not, a suspicion would certainly be suggested that those who favored participation by the Board of Missions in the Panama Congress were shrinking from a discussion of the matter by the Bishops.

The leadership of the Bishops as a body, in a confessedly difficult situation, might tend, one would hope, to allay feelings of bitterness and resentment, which are likely to be provoked and aggravated by anything that looks like a determination to push through a policy that is opposed by many.

ARTHUR C. A. HALL.

Burlington, Vt., December 17, 1915.



### FOR WORLD PEACE

To the Editor of The Living Church:

**J**UST as this war is different from all previous ones, so its mode of settlement will probably be different from any peace conference of history. I believe the people, as distinguished from the diplomatic clique, are going to make the final peace. There are already many ideas abroad as to how a nation should dwell among nations; and respectable men argue sincerely from opposite poles, while good men are scattered all the way between, with varying views. It is indeed a long distance between the brave ones of the Fellowship of Reconciliation and our interesting brothers who, fairly bubbling over with pugnacious virility, would make a very sport and adventure of their patriotism. The world has now learned how to fight in grand combination, and so the future peace will have to be kept by grand combination; and the necessity for such power seems to be looming large in many a vision. Unfortunately time presses for practicalities, as the dignity of civilization is crumbling over the corpses of the slain millions, and theories must be kept out of the main highway or be trampled upon. May I submit what I believe to be a practical idea?

Let all nations, that will, enter into a compact to exchange national legislators, the number being based on a just proportion and scaled so that no legislature will be overtopped by its foreign element. These extra legislators to be drawn by lot from the duly elected body, in the presence of the representative of the country to which they are to go, and their vacancies at home to be filled in the ordinary way. Give to the exchange legislators all the privileges of regular members. Now:

When a difference of opinion between two or more nations cannot be reduced by those concerned, throw the matter into an international legislature composed of all these extra legislators collected from each country of the compact and brought together, for the special purpose, say at the Hague. Once organized, these members shall proceed to create an upper house, by each national group electing from among its own members three senators, who, though, will remain regular members of the main body, only assuming their superior role when there arises the occasion of submitting to them for approval a measure passed in the lower house. That is, after a matter has been threshed out and voted upon affirmatively (the senators participating as members of the lower house), they, the senators, take themselves apart and meet as an upper house to pass again upon the question. In this upper house, where all the countries are equally represented as to numbers (not being the case in the lower house), little time would be necessary to come to a vote, on account of the previous experience of the senators.

In this manner any international dispute will be handled by well-seasoned men. The minds of the legislators will be broadened as to the world's affairs by their cosmopolitan service, and useful advice and other aid will be got when groups of fellow-citizens, coming from the various foreign countries to which accredited, will meet together in national causes for mutual help and understanding. And above all, up to this point, the whole matter of keeping the peace of the world will be absolutely in the hands of the

ordinary people, where it must rest, if we are to play the game straight in the future.

The only necessity for thinking beyond the machinery just outlined is the case of a deadlock in the international legislature. Such will hardly happen, but it must be provided for. Finally deadlocked, have each national group nominate one or more jurists for an emergency international supreme court, to handle only the case in point and then pass out of existence; the main body to elect from the nominees, say seven jurists to form the court and to decide the dispute beyond any appeal. Have this court sit where the international legislature is and during its session, taking the testimony that is to come from that body in joint session with it.

Aside from its use in keeping the peace, by this international participation in national legislation there would gradually be created a new viewpoint for all as to the destiny of mankind. New influences, new corrections, new criticisms would be felt and heard in every legislative hall; and there would finally arrive a common wisdom for the world's use, which would obliterate racial prejudice. Each nation would learn and teach, and mankind would advance always, as these mixed legislatures constructed the way.

With such a system established national armaments would almost automatically decrease. Soon, military force would be maintained only for home and colonial use, and for joint police purposes, under the direction of the international legislature, in the rare case of some nation running amuck.

While Europe is engaged in closing up its war, this system might be tried first among the sovereign states of the American continent, as far as their constitutions admit, the extra legislators attending but having no vote until proper constitutional amendments are adopted in the various countries.

This whole proposal is likely to be rejected at once by some patriots, for reason of their pride and their lack of trust in their fellow foreign men. But less pride and more trust are better. Just now righteous example is sorely needed. All our brothers' sins, even the hatred and slaughter of war, should be reducible in the holy light of "And the second is like unto it, Thou shalt love thy neighbor as thyself." This is not the time for trying to get around the Bible; it is the time for trying to get right in it.

The strong men of moral self-complacency, with the aid, if not the comradeship, of the wicked, have guided more than one proud nation to destruction. The sun is setting on the leadership of these strong men of moral self-complacency. Humility must make the mortar in the constructive work for mankind in the future. Yes, such is my vision, that the leaders of the builders are to be humble men—the meek. I see the publican and sinner there, with bowed head and heart full of loving fear, not daring to look up to heaven—there smiting his breast in contrition; and I see this man aroused by the world, arrayed behind him, crying out to him, "Go forward! we follow." A strange vision; but caused by the conviction that more was heard for the good of mankind that day or days on the Mount than has ever been in this century within the walls of a Carnegie Hall or the banquet-scented forums to which men love to go for edification and instruction.

The plumed leaders on horseback vanish from the front, leaving their hordes confused in the sin of civilized anarchy. Then the distracted world, disgusted, turns and beholds the lowly and the common man, the self-confessed sinner—there, striking his breast in contrition—and the light breaks and there comes a sound as of a rushing mighty wind, and the world cries out in one tongue of understanding to the humble ones, "Lead us on the way that your Master draws!" Then the Church comes to itself and into its own at last. Yes, the once seemingly omnipotent forces of might and learning and wealth, now thoroughly chastened, I see marching afoot, in orderly array, there behind, following and crying to the humble Love of God that is leading, "On! on! we follow." A strange vision? Maybe; but it seems to me a very old one as I turn over the pages of the Bible.

Very respectfully,

Waldorf Astoria Hotel,  
New York City, December 16, 1915.

JOHN ALEXIS MUDD.



### CHURCH ADVERTISING

To the Editor of The Living Church:

**A**S one who has had occasion to remain over Sundays in strange cities, I have generally found that in the hotel bulletin of churches information regarding hours of services in Episcopal churches is conspicuous by its absence. Reference to the advertising



columns of the local papers has not been productive of the desired knowledge.

I remember on one occasion when visiting Rochester, N. Y., that the only direction I could secure was from the clerk of the hotel, and the nearest church of his knowledge was a considerable distance from the hotel. Arriving there I found on the notice-board outside the church not the hours of service but the name and address of the sexton, who took the opportunity to advertise the fact that he was an undertaker.

With all the efforts that are being made to increase Church attendance surely a little care for the guidance of strangers would not be amiss.

Yours very truly,  
CHARLES J. CHAPMAN.



#### VARIANT METHODS OF COMMUNICATING

To the Editor of The Living Church:

**T**HE introduction of radical changes without due cause is, I believe, quite generally condemned, especially in Church matters.

Wherefore many of us have been surprised at the various freak methods of administering the Communion advocated in recent issues of your paper. What is more, none of the methods suggested is a real improvement over the traditional one.

For example, the individual chalices described by your correspondent in the issue of November 11th—how about the second railful of communicants? Must they use the same cups as the first railful? Or if there is a number of cups at every point along the line, can the individual communicant tell at once which of the cups there he is to take up? As to the chalice divided through the middle, I have always wondered how the priest himself could receive from such a vessel, not to mention that the vessel is a monstrosity in the realm of ecclesiastical furnishings, comparable only to the "three-decker" of days gone by. Likewise of the chalice with a paten soldered to its base.

Now if, for any reason, it is deemed necessary or expedient to administer the Eucharist in two kinds at once, it can be done decently, reverently, and safely by the following simple method, which I have used when ministering to patients at Wales Sanatorium. Grasp the chalice firmly between the ring and little fingers of the left hand, securing it further by pressure against the lower base of the thumb (Venus, according to the palmists). Then the paten is placed between the fore and middle fingers of the same hand, and secured further by pressure of the tip of the thumb upon the paten, where a tiny arc of it appears between the fingers. This leaves the right hand free to take the wafers from the paten, dip them into the sacrament of the Blood of Christ, and place them directly upon the tongue of the communicant.

I use this method, not because of any fear of contagion on my own part, but because the patients are in various stages of the disease, and I should not wish the authorities to decide that anything I was doing might in any way interfere with their recovery. For myself, I do not believe that the Communion cup will ever be the means of bringing harm to any who rightly partake of it.

Very truly yours,

Waukesha, Wis., December 11, 1915. H. BAXTER LIEBLER.



#### ECONOMY OR MURDER

To the Editor of The Living Church:

**H**AVING spent some thirty-five years in missionary work as lay reader, deacon, and priest, I am now resting for a time, viewing the battle from afar. For several years I have kept silent, yea, even from good words, though it might be pain and grief to me. It would seem that the editor of THE LIVING CHURCH is very wise to allow the clergy and laity to write exhaustively of certain matters. Not only in youth, but also at other periods in life, it is usually a mistake to "sit on the safety valve."

There are two or three subjects, among the many discussed recently, that are of interest to me. Clergy pensions, both old-age and disability, are of prime importance, if we would secure candidates for orders from among the virile youth of America.

When the retired or disabled missionary is given only twenty or twenty-five dollars a month with which to meet the numerous expenses of even a small family, it does not speak very well for the devotion of our Church people. The physical pain and mental anguish that I have endured, I trust, may enable me to awaken those that are at ease in Sion to the necessity of providing a fund sufficient to obviate the necessity of locking up, with raving maniacs and helpless paretics, the clergyman who is suffering merely from over-strain and nervous exhaustion.

Again, as we hear of a Bishop in the prime of life staggering and falling under a burden heavy even for two, we think what a pity that men of brain and vision, and devotion to high ideals, should be held so cheap.

In General Convention, pleading that the policy of loading up a man with several jurisdictions was a waste of good material,

Bishop Clarkson, in charge of Nebraska state and Dakota Territory, prophesied shortly before his untimely end. "You may call it economy," he said. "Your children will call it murder."

The Bishop of Salt Lake City and Nevada, hastening to get his appeal for help in the mail, that it might reach the House of Bishops in time for action at that meeting, died in the act. Bishop Biller, endeavoring to do his own work and also that laid down by the sainted Bishop Hare, fell a martyr to duty.

We may prate as we will of war, and its horrors, of the waste of men and of the starving non-combatants in Europe, but let us Churchmen and Churchwomen sweep before our own doorsteps.

Let us all ask seriously the question, "Am I my brother's keeper?" If so, we, individually and collectively, are responsible for holding the lives of our well trained soldiers of the Cross so cheap that we sacrifice them to save a little "filthy lucre." We are like the Pharisees of our Lord's time, for we "strain out a gnat and swallow a camel." The amount we spent for lubricating oil and gasoline used on our Sunday excursions, this past summer, would provide for a dozen Bishops and Archdeacons as reinforcements to the officers of the line who are—as our representatives—seeking to "lift up the hands that hang down and strengthen the feeble knees" of their helpers.

"Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in prayer victorious;  
And all thou spendest Jesus will repay."

Brethren, your King and country need you.

Minneapolis, Minn., Advent, 1915.

WOODFORD P. LAW.



#### MOVING PICTURES FOR RELIGIOUS SERVICES

To the Editor of The Living Church:

**H**AVING begun a series of Sunday night preaching services in the Rex Theatre in Eugene, I am experiencing a good deal of difficulty in finding appropriate moving picture reels as attractions to the services and as aids to the sermons.

I do not care for religious pictures exclusively; good hero stories are even better, I believe, and pictures like the film of Dickens' *Tale of Two Cities*.

It would be a great work for someone to undertake for the Church, in her effort to reach the non-church-goers, to supply suitable films for a demand which would grow by leaps and bounds if we but knew where to get them. Meanwhile, does any reader of THE LIVING CHURCH possess a list of films which may be had for this purpose? I shall be most grateful to anyone who will send me such a list and will tell me where they may be secured.

Very truly yours,

ALFRED W. GRIFFIN.

St. Mary's Rectory, 734 Olive street,  
Eugene, Ore., December 10, 1915.



#### THE SERVICE OF TENEBRAE

To the Editor of The Living Church:

**I** NOTICE in the current number of THE LIVING CHURCH, in the "Answers to Correspondents" column, a reply to "Churchman" with regard to a form of Tenebrae for Anglican use. It may be of interest to him to know that this office is used regularly during Holy Week at St. Agnes' Church, Kensington Park, London, England, or was some twelve years ago when I was a communicant of that parish. No doubt the practice is continued. As far as I remember, the office was in printed form, and if your correspondent will write to the vicar, the Rev. Alfred Holland, or his successor, St. Agnes' Vicarage, Kensington Park, London, S. W., England, he can no doubt secure a copy and ascertain the publisher.

Sincerely yours,

WILFRED A. MUNDAY.

New Orleans, La., December 11, 1915.

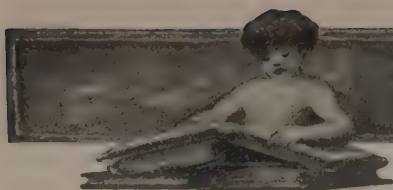


CHRISTMAS is a day of joy, but joy should not be allowed to die out of our lives next morning. It should stay with us ever after. We should sing the Christmas songs all the new year. We should carry the peace of God in our hearts continually hereafter. We should learn from this time to find the beauty and the good in all things and to show the world that we believe what we say we believe—that since God loves us and Jesus Christ is our friend, "all's well with the world."—*Selected.*



NEAR RALEIGH, in Nottinghamshire, England, there is a valley said to have been caused by an earthquake several hundreds of years ago, and it is now usual on Christmas morning for old men and women to tell their children and young friends to go to the valley, stoop down and hear the bells ringing merrily in the ruins of the church under the ground.—*London Tit-Bits.*





# LITERARY

## SOCIAL PROBLEMS

I. *The Natural History of the State.* By Henry Jones Ford, Professor of Politics in Princeton University. Princeton University Press. \$1.00 net.

II. *Shall I Drink?* By Joseph Henry Crooker. The Pilgrim Press. \$1.00 net.

Professor Ford has compressed into a book of only 178 pages, written with such simplicity that it will be useful to the untechnical reader, a clear statement of the way in which the Darwinian doctrine now bears on political science. The subject is one which, though frequently discussed, is still in great need of examination. There is no question in the mind of any student of social questions concerning the profound effect which Darwin's theory of the origin of species is having upon the ideas of our time. On the other hand, the form which that doctrine itself took in the mind of Darwin and his immediate successors no longer meets with general acceptance, and Professor Ford shows with success that Darwin himself was not definitely committed to the individual hypothesis which for a time was the most popular theory among his followers. The modification of this by later thought and investigation, and the tendency to substitute for it the hypothesis of social evolution, make the whole relation between the doctrine and political science closer and more important. Professor Ford holds firmly to the social hypothesis. He examines the bearing of it from a number of points of view: biology, psychology, language, and anthropology. His conclusion is that the State not only may be but must be described as an organism, "just as the ant or the bee community is an organism." He guards, however, the term "organism" from some of the current misconceptions of it, by restricting it to the "plain dictionary meaning of 'an organized being' (Webster), or 'a body possessing organic structure' (Stormouth), or 'a body exhibiting organization and organic life' (Century)." Proceeding from this proposition, he points out that the individual "is not an original, but is a derivative; man did not make the State, the State made man." "The object of the State is the perfecting of man, but the attainment of that object depends upon the perfecting of the State." "Individual life enlarges by participation in a larger life, ascends by incorporation in a higher life." The ethical implications of the argument are not developed, but barely touched upon, in this brief treatise; but it will be seen that they are far-reaching and important.

The bearing of this conclusion upon the nature and life of the Church needs to be worked out as Professor Ford has worked it out with reference to the State. What he says of altruism, which "resists explanation from the standpoint of individual evolution, but becomes soluble when the hypothesis of social evolution is applied," is ethically a very fruitful line of thought. If the development of the individual is viewed as a by-product of the life of the community by the student of political science, it is possible to see why Christianity cannot exist in unrelated individuals, but is necessarily bound up with the holy fellowship of the Catholic Church.

Professor Crooker's book differs from the works on temperance of a generation ago, not in the matter of intensity of feeling, for the book is aflame with an almost fanatical hatred of intemperance in all its phases, but rather in the scientific temper and restraint with which it is written. There are indeed instances of the exaggeration and inaccuracy which he himself admits have characterized the language of temperance agitators, but the general spirit and method of the book are admirably free from this weakness.

Professor Crooker analyzes what he calls "the drink superstition" by careful examination of the psychology of primitive man. He does not understand the underlying meaning of animal sacrifice as the expression of a real spiritual aspiration, and is mistaken in treating it as a merely superstitious usage; but his tracing of many of our convivial habits to the ritual of early sacrifices, and the customs that attached to them, is illuminating and true.

Professor Crooker combats almost too violently the position of the vast majority of social workers, that the drink problem is only a secondary element in the human problem. He faults much of the sociological writing of our day because of what he considers a mistaken emphasis. But is he correct in assuming that because students of social questions to-day regard intemperance as a symptom, rather than as a source, they minimize the evil, or regard drunkenness and its results as facts of no social consequence? At the same time the student of social evils and the worker for social reform will profit materially from the reading of this ably written book, which represents a vast amount of first-hand investigation, and contains a mass of valuable facts on a vital subject.

It is encouraging to find that Professor Crooker does not believe in the Prohibitionists' method of repression, but holds that what is

needed is "to substitute modern science for the ancient superstition, and wholesome amusement for injurious dissipation" (p. 23), and that he puts "the creative influence of education" before "the restraining power of law."

GEORGE LYNDE RICHARDSON.



## ALMANACS AND KALENDARS

It is always "an event" when the new *Living Church Annual* is received. The publication day of the issue for 1916 is December 18th and an advance copy is now before us. The summary of statistics and the illuminating editorial review of the year are printed on another page of this issue. We shall not therefore treat of that phase of the contents here but confine ourselves to other phases.

Mechanically the *Annual* is much improved by reason of its new linotype face in place of type that had become rather blurred. It is so compact in its present form that it presents a much better appearance. The usual contents leave little opportunity for variation. The *Kalendar* and *Lectionary*, as usual, is printed in two colors. The *Annual Cyclopaedia* relates the happenings of the year past, happily omitting any reference to the year's controversies. There are the exceptional number of eleven new Bishops whose likenesses are scattered through the volume. These are Bishops Acheson, Bliss, Darst, Fiske, Hulse, Hunting, Jones, Matthews, Page, Stearly, and Sumner. The Provincial information shows this new addition to the working factors of the Church well organized. For the first time the list of Army and Navy chaplains (from the number of Church clergymen) is printed separately. An alphabetical index at the back, in addition to the classified table of contents in front, helps toward rapidity in consulting the book. The classified index of organizations and institutions is useful in showing precisely what the Church has undertaken in special fields of activity.

Taken all together the *Annual* is a remarkable book and is invaluable to all who have to do with Church work, be it parochial, diocesan, or general. [The Young Churchman Co., Milwaukee, paper, 50 cents, cloth, 75 cents, postage 10 to 15 cents.]

The *Folded Kalendar* consists of the *Kalendar* and *Lectionary* pages from the *Living Church Annual* and is intended for the lectern and for other use where the lessons are to be found. It is very conveniently made. [The Young Churchman Co., 10 cents; 3 for 25 cents; \$1.00 per dozen.]

More attractive this year than ever is *The Young Churchman's Kalendar*. The form is changed to a page 12 x 6 1/4 inches. A handsome Nativity scene well printed in colors adorns the cover. Inside there is a page to the month, with an attractive and appropriate half-tone and various extracts from many writers appropriate to the month. This *kalendar* has made a permanent place for itself among Church people. [The Young Churchman Co., 20 cents each, \$2.00 per dozen.]

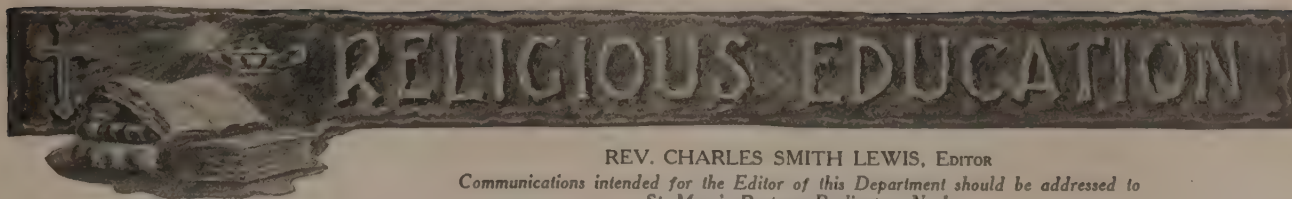
Handsome than ever also is *The Girls' Kalendar*, published for the Girls' Friendly Society in America. The cover illustration, in colors, represents the Leinweber picture depicting a pause in the Flight to Egypt, the Virgin Mother and Child, with St. Joseph, resting in the shade of a tree. As usual there is a month to a page, an appropriate illustration on each, and a text for every day, with a collection of religious extracts. [Sold by The Young Churchman Co., 15 cents each, \$1.50 per dozen.]

We have received a *Kalendar* in the interest of Trinity Church, "First Hungarian Episcopal Mission, South Bend, Ind." The cover design, in colors, is drawn by the priest of that mission, the Rev. Victor von Kubinyi. Various illustrations appropriate to the Hungarian work are shown inside, a month's *kalendar* appearing on each page, and there is an historical sketch of the work—for the maintenance of which the *kalendar* is sold. [Sold by The Young Churchman Co., 25 cents each; by mail 28 cents.]

As in former years, the *Alaskan Churchman Calendar* has been published for 1916. It is a series of twelve monthly *kalendar* pages, each containing a missionary illustration from Alaska. There is an attractive cover and a silk cord hanger. The publication is made in the interest of the missionary work under Bishop Rowe and the profits are paid toward that work. Copies may be obtained at 25 cents each from the *Alaskan Churchman Calendar*, Box 6, Haverford, Pa.

*Grafton Hall Calendar* is an attractive souvenir of that school, in which the bubbling vivacity of the school-girl is interspersed with illustrations appropriate to the school. The *kalendar* pages, a month to a leaf, designate local school holidays in gold while the Church days are printed in red. [Sold by The Young Churchman Co., Milwaukee, 25 cents; by mail 30 cents.]





REV. CHARLES SMITH LEWIS, EDITOR

*Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.*

**T**HOSE who are using the Christian Nurture Course have been asked by Dr. Gardner and Dr. Bradner to mark Christmas Day with special intercessions "for the lesson writers and also for every teacher and every child using the lessons"; and request that this be done at the early celebration of the Holy Communion.

We gladly call attention to this request and suggest that it be widened far beyond those who are using these experimental lessons and that all those who love the children join, on the birthday of the Child of Bethlehem, in using the prayer that has been set forth, which we herewith reprint:

"O God, who hast sent Thy beloved Son to be unto us the Way, the Truth, and the Life, grant that we, looking unto Him, may set forward the teaching power of Thy Church, to the nurture of Thy children, the increase of Thy Kingdom, and the glory of the same Thy Son Jesus Christ our Lord."



#### Review of Five Years

THIS ISSUE of THE LIVING CHURCH marks the closing of the fifth year of this department. They have been important years in the development of the Church's corporate consciousness of her responsibility toward the question of religious education. We do not mean to imply in the least degree that she had no consciousness of this subject before. That would be far from the truth. The Church has always been in the lead in matters of education, and religious education properly speaking, if it be Christian in the true sense of that word, must get its inspiration from her. But none the less these five years have been vitally important years in this part of her work.

The October before saw the authorization of the General Board of Religious Education. A year's delay in completing the organization of the board was due to the faulty construction of the canon under which it was called into existence. The delay was not, however, without its value, for during that year the whole question was under considerable debate and the best methods of carrying on the work were well threshed out by a number of men from different parts of the country. Finally in January of 1912 the board was organized, and in the following June the Rev. W. E. Gardner, D.D., was chosen general secretary.

It is not easy to sum up in a few words the accomplishments of the board, nor to call attention to the principles that underlay its reorganization at the Convention of 1913. We must note, however, these: The standard curriculum, that in spite of its inefficiencies has served as a basis for work in a steadily widening field; the correspondence school, which has done more than is commonly recognized in training teachers both by direct instruction and by its expansion in certain localities; the organization report, which unfortunately has never been properly printed, but has without doubt played no small part in perfecting this work. With the last Convention the scope of the board was widened and Dr. Bradner and Mr. Kilbourne were added to the leaders as directors respectively of the parochial and of the collegiate departments. Since then

the Board's work has been prosecuted with vigor that has made itself felt throughout the Church. Among its excellent accomplishments has been the direction of the survey of the Province of the Mid-West and the furtherance of similar surveys in other parts of the Church. Interest has been quickened and the educational forces strengthened and combined.

Parallel with this has been the progress made in the provinces, with special department or provincial secretaries in certain cases. Department summer schools have sprung up and increased in number and efficiency. The joint diocesan lesson committee has brought the schedules for the leaflets into harmony with the standard curriculum. The desperate situation as to candidates for holy orders has been brought more promi-

nently forward than when it was only spoken about by the seminary authorities. And, by no means least, there has been a steady increase of interest in missions throughout the Sunday schools. A wider vision of the whole problem of education as the Church is responsible for it might be said to be the outstanding characterization of these past five years.

But the Church's part has not been alone, nor has she always been to the fore. The whole question of religious education has loomed larger than ever. The work of the Religious Education Association has been of more influence and has gone further than many realize. The period has seen careful study of great problems that must press for solution when once leaders realize that our present day education is or has been wholly non-religious, if not irreligious. The advance has been in no sense limited to the Sunday school. The teaching of the Bible in high schools and college; moral training; training of teachers of religious education; bringing religion back into the school life, as by the Gary and similar plans; all those show how far we have gone. If the opening years of the twentieth century have been rightly

called the "Age of the Child," surely these past five years might be called the "Days of Awakening," when men have suddenly seen the truth that the earlier prophets had been proclaiming and have risen to the need for more efficient and more persistent work in religious education.



It WOULD BE impossible that so large a movement should go forward without danger showing itself in places, and any review such as this must call attention to what in the editor's mind are certain points of danger for the Church's special work.

#### Certain Dangers

First, may we with all earnestness insist upon what we have often said, the necessity for keeping the Church's educational work strictly within the lines of the Church's teaching. We noted with pleasure Mr. Haighwout's letter in the issue of THE LIVING CHURCH for December 4th, warning of the insidious danger that lies underneath the use of the Scribner lessons. We have more than once noted this danger. They do not proceed along the lines of the Church's teaching either in



REV. CANON DE VRIES, PH.D.

Who becomes Educational Editor of THE LIVING CHURCH  
January 1st. Copyright by Harris & Ewing  
[See editorial pages]



the matter of the Incarnation or of the Church or of the Scriptures. Here at Christmas-tide, when we are reading the great Prologue of St. John's Gospel: "The Word was God . . . and the Word dwelt among us," we need not warn against that teaching which makes Him whom we worship as Son of God Incarnate, the child of Joseph and Mary by human generation, called "Son of God" because, as is said in those lessons, "He thought everybody was." But other lessons than these give indirect support to this falsehood. The Church can never tolerate as her own any series that fails to make the teaching of the school agree with her Faith as expressed in the Creeds. The quotation from Dean Armitage Robinson to which we referred two months or so ago needs emphasis: We start not with the experimental knowledge of the earlier Apostles but with the definite faith of the Pauline epistles. We begin not as those who are coming to know Jesus as God's Son, but with the clear statement that He is God who for us men and for our salvation was Incarnate and was made Man.

The same emphasis needs to be put upon the Church's position in relation to Holy Scripture. Are we prepared to teach our children a version of the Old Testament, for instance, that leaves out certain miracles of Moses' life and tells us of Seven Plagues instead of Ten, that evacuates the story at Sinai of much of its significance as the record of how God prepared His people for their place in the world as the seed plot for the truth of His revelation, and that proceeds upon the basis that men found out these things for themselves, rather than that the Holy Ghost spake by the prophets?

And what shall we say of that other position that thinks of the Church not as of those whom our Lord has called and chosen, but as a body of men whose hearts are touched by the revelation or the record of truth and, as men of similar minds, have come together to gain mutual help and mutual inspiration as they worship a Father whose children they are by birth into the world?

We stress these points because they are those where some of our leaders are not proving the guides we have a right to expect. We stress them because we believe that the Church must be true to her Catholic heritage in Faith both in her teaching in the school-room and in the pulpit.

It is said by some—it has been said to us in discussing these very questions, and that by men of unimpeachable orthodoxy of position—that even if a particular course may be "full of heresy" it is nevertheless possible to use that course; and, because of other excellencies, it may be best to use it and correct the false statements by supplementary teaching. But we doubt the possibility of this. The written word, with many teachers and most children carries more weight than any spoken correction can carry. The seed of falsehood is of quicker growth than the seed of truth, and in spite of excellencies of method the Church by the use of such writings is fostering in her children an evil that will prove a dangerous possession in later days.

One more point needs attention. There is a danger of thinking that "religion," so far as our part of its teaching is concerned, need not be distinctly Christian. For instance, in connection with the religious education movement in schools many would say that it is of little matter whether or not the teaching of morals be distinctly Christian, in what they would call the narrow sense, provided it be moral. But is it true that morals spring out of faith? If so, it is not indifferent what the faith may be, nor can morals have a proper basis without The Faith. Indefinite, indiscriminate, colorless teaching will be sure to result in a similar sort of life sooner or later.

While we must insist upon these dangers in religious education and urge that the Church shall not allow herself to be carried away through the enthusiasm of the movement and the thoroughness of the work done by many of the leaders outside the Church, yet we cannot look back over these few years without a sense of thankfulness for what has been accomplished, and look forward to the future with prayer that God will through His Holy Spirit so guide and direct the minds of those to whom this work is committed throughout the Church, that the Faith may be kept pure and unsullied and that many children may through that revelation of God be led to lives of deeper love and holiness and purity of believing and living.



*The Church Vacation School.* By Harriet Chapell. Fleming H. Revell Company. Price 75 cents.

It is rather late to review a book that deals with summer plans,

but this book of Miss Chapell on this movement for caring for the children and teaching them during the summer will well repay reading. We would advise those who are in large towns and cities to get this volume before next summer and plan to carry out such a vacation school. It would prove a boon to many a child even in smaller places than those in which it most naturally has been tried.

*The Door of Heaven.* A Manual of Holy Communion, for Young People. By Rev. A. E. Borgett, M.A. With a foreword by the Bishop of Qu'Appelle. Published by the S. P. C. K. E. S. Gorham, American Agent.

This is a capital handbook for young children, following the service of the English Prayer Book. This makes it of little use to us in America, which is a pity, for the prayers are so simple and so well fitted for children that if it were after our own Book it would fill a real gap in our books of devotion.

*Teachers' Testament with Notes and Helps.* Published by Thomas Nelson's Sons.

This is the American Standard Edition printed so as to show the words of our Lord in bold type and prepared by a body of well known scholars with notes on the entire New Testament and with carefully prepared introductions to each book by men of the highest rank of sound conservative scholarship. We have gone over the introductions with distinct pleasure and profit and find them clear, definite, and conservative in position. The notes are necessarily brief but they are well prepared and, for the purpose for which the book is compiled, adequate. It is intended as a teachers' handbook for use in connection with the International Sunday School Lessons for 1916 and 1917. While perhaps there may be individual notes that will not meet approval, we can commend the book with satisfaction to teachers. It is clearly printed, neatly bound in cloth.



A NUMBER of small pamphlets lie before us to which we would call brief attention.

*A Suggested Course in Bible Study,* for Pupils Outside of School, set forth by the Superintendent of Public Instruction of the State of Oregon gives a very useful outline of the Biblical narrative and of the books. Its standpoint is moderately critical.

The Rev. J. H. Heady, rector of St. Clement's Church, Brooklyn, has sent us a series of cards for Sunday school enrollment together with his school outline. These are similar to those set forth by the Washington Commission; and useful for a large school. We should say they are all too elaborate for a small school.

The New York Board of Religious Education has prepared a very interesting report for the year, which they have published under the title, *Year Book*. It shows a very serious condition in the enrollment of the Sunday schools. Since 1900 there has been a steady decline, in spite of a betterment in conditions during the past five years. The actual figures of loss, "more than 8,500 pupils and 300 teachers" in the diocese, strike one as cause for a most searching examination. Is this due to better and more honest counting? Is it due to some social situation? Is it the result of indifference of parents? It cannot be due to loss of children, for, so far as the city is concerned, where the loss is about 1,300, "every (other) religious body shows a healthy increase." Is it due to modern methods? Is it that the Church is failing to teach what the souls of people need? It must be from some cause. We would urge that the cause be found.

The Demonstration School, which we had hoped to visit and "write up" before this, has prepared a *Statement and Plan* of its work that is worthy of careful reading. In a supplementary report of finances we note with pleasure that the Society for Promoting Religion and Learning of the diocese has given a considerable grant towards the expenses of the school. We shall hope to hear reports of work accomplished that may answer the difficulty to which we have just called attention.



WE CANNOT write this last article as Editor of this department without one word of a personal character. It has been the greatest pleasure to do this work, and to do it under the editor of THE LIVING CHURCH has added no little to that pleasure. If by God's help we have proved of any help to those who with us are working for the children of the Church we are thankful. The kind words that have been said from time to time and the evidences of help given have more than made up for the time and energy that may have been spent. To our successor, friend, and classmate, we bespeak that same encouragement and coöperation that has been given us. And may the Holy Spirit guide and help us all in this work for our Lord!



THE FULFILMENT of duty is so necessary to our good, that even sorrows and death, which seem to be our most immediate evils, are accepted with joy by him who generously suffers and dies with the desire of helping others, and of conforming himself to the blessed commandments of God.—*Pellico*.



## Satan's Christmas Gift to the World

By LILLA B. N. WESTON

THE week before Christmas was always a busy one for the Friendly Lady. She received so many gifts that it kept her busy untying and unwrapping them; and she gave so many that for weeks before the blessed season she might be seen sewing and embroidering and painting, to say nothing of planning and shopping.

On the day before Christmas she answered the postman's ring and found a multitude of packages waiting for her, as usual. Her face shone with delight, much as a child's face shines before the wonders of a Christmas tree. Christmas had never grown old to the Friendly Lady.

This day, however, she was conscious of a different sensation, a different attitude towards all things. As the postman paused on her porch, she fancied she saw a strange brightness, like the amber light we believe streams from Heavenly beings and Heavenly places. She thought, "It must really be the Spirit of Christmas come to me!" As she took the prettily-tied parcels, it seemed as though a fascination glow from this Something touched each one an instant. "It is beautiful—and different!" thought the Friendly Lady.

She began to untie the little bundles. The first ribbon was knotted in many places, and the Friendly Lady grew impatient with it. "It is because I am tired," she thought excusingly. But she snapped the offending ribbon at last, and this mashed the parcel a bit. Inside the flat box was a towel from a friend. It was dainty with embroidery, and the linen was of the finest.

"Well," the Friendly Lady said to herself, "Imogene must have put a lot of time and work on that towel. It was sweet of her." But in a moment she remembered that Imogene always bought the gifts she gave, so of course the work was not her own. Still, the linen was exquisite. The Friendly Lady smoothed it with caressing fingers.

The next package was flat and square also. Odd that it should be another towel! It was not linen; it was a good quality of cotton, and the initial was not embroidered too well. The Friendly Lady glanced involuntarily at the first towel. "Why *will* people give cotton towels!" she murmured, and then reviled herself. She found herself constantly comparing one gift with another, in a manner quite foreign to her.

"I do loathe the ultra-fancy sofa-cushions, and I have received at least three. I wish I had not bothered to find out the favorite book of each one of the senders of those frightful cushions, as I did. I believe I waste a lot of perfectly good energy doing such things all the year. Just a nice gift is good enough for anybody. Next year I shall not be so foolish. All this thought spent on Christmas gifts is getting to be a bore. There I sent a lovely center-piece to Grace, and she could not possibly have spent over fifty cents on the stationery she gave me. It doesn't seem fair. I have never felt like this before; probably I am gaining common sense."

She had always gone to the earliest Christmas Communion. She had always loved the soft gray light of early morning; it seemed that the dear Christ Child was ushered into the world, robed in that light. But this year she concluded to wait until a later service. "It will do just as well," she told herself. "And then I shall have more time to dress properly. This rushing out in the small hours is no fun."

But her Christmas Communion did not seem to flow over her heart and wake music in her soul. She, who had always felt that she knelt at the Feet of God in the Eucharist, found time to-day to learn just who was in the church and what they had on. Things had grown suddenly sordid and commonplace to the Friendly Lady.

"Christmas is getting to be a bore!" she thought.

On her return home she found the little girl who had weeded her flower-beds and run errands for her all summer.

"Why!" exclaimed the Friendly Lady. "Have you been waiting long? What was it you wanted?"

"Well," hesitated the child, "mother said I ought not to come at all, seeing as how I couldn't manage to save enough pennies to buy you a Christmas present. But I snuck out and came anyhow, because I wanted to bring you my love if I couldn't bring anything else. That means something, doesn't it? I couldn't have bought that for you anywhere, even if I had saved up all the pennies in the world, could I?"

The little girl's eyes were very searching, and her cheeks were flushing with the courage it had taken to come without a tied-up gift.

Suddenly the amber light that had played around all things for the Friendly Lady went out. The world looked gray and chill indeed. But the Friendly Lady set her lips. She was beginning to see through a very thick and troublesome cloud.

"My dear child," she was saying, "I had rather have your love than anything in the world you could have brought me. I love everybody's love. Gifts don't mean very much, *in themselves*. I have somehow not been very happy this Christmas!"

That night the Friendly Lady had a curious dream. She thought a bright angel winged his way to her side and spoke to her saying, "Satan sheds his golden light upon those whom he would snare. But it is only to light up the jewels and riches of this world. Those who accept this elusive radiance, lose their love for the true things of the heart, and with it their content and their joy. Satan can appear so beautiful to those who look his way that they will follow wherever he leads. Since the Christ Child came down to earth, Satan has found an especial season in which to glow and attack weak human eyes. To all people he displays his shining gift, which is but ashes at the core. Earth has a name for it: *Appreciation of Monetary Value*. It takes root in the heart and crowds out all sweetness and sincerity and light; and only God and the things of God can dig it up and cast it out."

Then the Friendly Lady woke up. But she remembered the dream. Over her coffee she meditated.

"The worst of it is," she confided to her canary, "that all the rest of my life I shall have to be on the look-out for that particular temptation. I hate it, but I dread it too. It is like a subtle poison that I shall always have to be conscious of and fight down."

"Well," she went on, as the canary cracked a yellow seed, "I once read in a wise book, 'There is no easy way to be crucified.' And maybe," the Friendly Lady began to look happy, "maybe that is what it means."

The sun streamed in; the canary sang and splattered in his bath, after the manner of canaries.

"Better than money could buy," the Friendly Lady was saying to herself, thinking of the gift the child had brought her.



HE CAME to give, what the heart craves and the world so sorely needs, the gift and blessing of peace. His "peace, good will to men," means more than His attitude toward men; its realization is this peace to men of good will, revealing our attitude toward Him and toward one another. He came to win men to His will and to make us "kindly affectionate one toward another." He would make each nation neighbor to all nations and each man brother to all men. To those who have not kept His law how far off we seem from the ideal which our Lord came to establish. In these troublous times the vision is beclouded and the ideal seems abandoned. But the end is not yet, for men will come to see that nations cannot live by strife and that even victories have their loss of peace. The world will have to return to the "peace to men of good will" as the only basis on which the world can live its life and keep to its aims. The ultimate victory will not be of arms, for there will be no victory and no lasting peace until the warring world acknowledges what Julian the Apostate confessed, "Thou hast conquered, O Galilean!" If all the nations would carry out the spirit of Christmas what untold misery and suffering it would save! We know not how far God is now teaching the world "the things which belong to its peace." Out of this fearful holocaust of war will come, what would have saved this blood-bought experience, a new interpretation of the law of peace among nations, "Thou shalt love thy neighbor as thyself." This will come, and come only, when men are conquered, not by men, but by Christ. War may have its conquests, which are not victories for peace but simply for mastery. Its effects only deepen hates and estrangements and the hoped-for day of revenge. If the world ever needed the Christmas spirit, it needs it as it never needed it before to put an end to this bitter strife.—*Bishop Woodcock.*



THE LOVE OF GOD is the source of all virtues; and in order that they may subsist eternally, He gives them Humility as a foundation.—*Bossuet.*



## Church Kalendar



- Dec. 1—Wednesday.  
 " 5—Second Sunday in Advent.  
 " 12—Third Sunday in Advent.  
 " 15, 17, 18. Ember Days.  
 " 19—Fourth Sunday in Advent.  
 " 21—Tuesday. St. Thomas.  
 " 25—Saturday. Christmas Day.  
 " 26—First Sunday after Christmas. St. Stephen.  
 " 27—Monday. St. John the Evangelist.  
 " 28—Tuesday. Holy Innocents.  
 " 31—Friday. Eve of Circumcision. New Year's Eve.

### CALENDAR OF COMING EVENTS

- Jan. 12—House of Bishops, Philadelphia.  
 Jan. 25—Synod, Province of New York and New Jersey, at Albany.  
 Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

### MISSIONARIES AVAILABLE FOR APPOINTMENT

#### ALASKA

Rev. Hudson Stuck, D.D.

#### ASHEVILLE

Ven. W. B. Allen (during December).

#### BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

#### CHINA

#### ANKING

Miss S. E. Hopwood.

#### HANKOW

Rev. E. G. Deis.  
 Rev. A. A. Gilman.  
 Miss S. H. Higgins.  
 Rev. S. H. Littell.  
 Rev. L. B. Ridgely.

#### SHANGHAI

W. H. Jefferys, M.D.  
 Rev. J. W. Nichols (in Eighth Province).  
 Rev. F. L. H. Pott, D.D.

#### CUBA

Rev. C. M. Sturges (in Seventh Province).

#### JAPAN

#### KYOTO

Rev. Roger A. Walke.

#### TOKYO

Dr. R. B. Teusler.

#### UTAH

Rt. Rev. Paul Jones, D.D. (during December and January).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

## Personal Mention

THE REV. GEORGE DAVIS ADAMS should be addressed temporarily at 1343 L street, Lincoln, Neb., where he is doing duty in Holy Trinity parish during the absence of the rector, who has been sent to California to recover his health.

THE REV. VICTOR O. ANDERSON, priest in charge of St. George's mission, Sanford, Maine, has accepted an invitation to the rectorship of St. Mark's Church, Augusta, in the same diocese, and will enter upon his new duties on Christmas Day.

THE REV. E. B. ANDREWS of St. George's parish, Griffin, Ga., will remove to Pittsburgh, Pa., early in the new year to become assistant to the Rev. Dr. Wyatt Brown, rector of the Church of the Ascension in that city.

At the recent annual convention of the diocese of New Hampshire, the Rev. FREDERICK S. BEATTIE, rector of St. Luke's, Charlestown, N. H., was elected secretary of the convention, to succeed the Rev. Richard W. Dow, resigned. Please address all matter relating to the secretaryship to the above address.

THE REV. THOMAS BURGESS, until recently in charge of St. Barnabas' mission, Augusta, Maine, has accepted an invitation to St. John's Church, Athol, Mass. Mr. Burgess has served the diocese which he leaves as a member of the board of missions and as chairman of the missionary committee.

### FIRST SUNDAY AFTER CHRISTMAS

St. Matthew 1:24—"Joseph being raised from sleep."

Wake, Joseph, from thy sleep, from slumber rise!  
 The dawn for which the world has waited long  
 Is breaking; bursts the morning sky with song;  
 Before our God descending darkness flies.  
 Yet comes He not amid devouring flame,  
 Not with the tempest's rage or earthquake shock,  
 Not in the lightning flash or rending rock,  
 But in the still, small voice of Bethlehem.

Around the lowly cradle angels wait,  
 Finger on lip, as in Heaven's holiest shrine:  
 Splendors of God round all the stable shine,  
 And all man's life and labor consecrate.  
 Wake, world, from dreaming! Rise and cast away  
 The works of darkness, children of the day!

HERBERT H. GOWEN.

DURING an interim between rectorates the Rev. WILLIAM B. BURK, a former rector, is conducting the services at the Free Church of St. Barnabas, Reading, Pa.

THE REV. WILLIAM CLEVELAND HICKS, rector of Emmanuel parish, Allegany county, Maryland, since March 1, 1906, has sent his resignation to the vestry to take effect January 1, 1916, on which date he will enter upon the duties of provincial secretary of the Province of Washington.

THE REV. WILLIAM F. HIGBY has resigned his position as missionary in charge of the churches at Centerville and Niles, California, and has accepted the position of director of religious education in St. Mark's Church, Berkeley, Calif., in succession to the Rev. Mr. Kelley.

THE REV. A. B. HUNTER, principal of St. Augustine's School, Raleigh, N. C., is convalescing in Johns Hopkins Hospital, Baltimore, after a serious operation on December 3rd.

THE REV. HENRY N. HYDE becomes rector of St. Mary's Church, Galena, Kansas, in connection with Joplin, Mo.

THE REV. E. D. JOHNSON, rector of St. Paul's Church, Brunswick, Maine, has been elected to fill the vacancy in the Standing Committee of the diocese made by the removal of the Rev. Dr. G. B. Nicholson to the diocese of Massachusetts.

THE REV. BAYARD HALE JONES, having returned from his year of post-graduate study in Oxford, England, has accepted charge of the churches at Centerville and Niles, California, in succession to the Rev. Mr. Higby.

THE REV. HAROLD H. KELLEY has resigned his position as director of religious education in St. Mark's Church, Berkeley, Calif., and has accepted the appointment of Bishop Rowe as missionary to Ketchikan, Alaska.

THE REV. E. W. PIGION, at present in charge of work at Cocoa, Fla., has accepted a call to become rector of Grace parish, Huron, South Dakota. Mr. Pigion will not enter upon his new work until after Easter, but in the meantime the Rev. Paul Roberts of Brookings, South Dakota, will have charge of the work in Huron, and have services on the fourth Sunday of every month.

THE REV. R. W. RHAMES, general missionary in the district of San Joaquin, has accepted the joint rectorship of St. John's Church, Girard, and Ascension, Burlington, diocese of Kansas, beginning with the first Sunday in January.

THE address of the Rev. F. A. SAYLOR is changed from Epiphany mission, Honolulu, to St. Andrew's School, Sewanee, Tenn.

On and after December 31st the address of the Rev. GILBERT R. UNDERHILL will be 525 Royden street, Camden, N. J. He is to be associated with the Rev. J. H. Townsend at St. John's Church.

THE REV. J. J. WILKINS, D.D., is slowly convalescing at his home, Grace Church rectory, Kirkwood, Mo., from a long and serious illness in St. Luke's Hospital, St. Louis, Mo. He is very grateful for the many prayers, individual and corporate, offered for his recovery and for numerous other manifestations of sympathy and interest.

### ORDINATION

#### PRIESTS AND DEACONS

CHICAGO.—On Sunday morning, December 19th, the Bishop of Chicago ordained to the priesthood in the Cathedral of SS. Peter and Paul the following deacons: Rev. J. E. FOSTER

of St. Mary's Church, Morton Park, and of All Saints', Western Springs; Rev. W. D. ELLIOTT of St. Paul's Church, La Salle; Rev. C. B. CROMWELL of St. John's, Lockport; Rev. H. A. LEPPER of St. Andrew's Church, Downer's Grove; and Rev. R. T. PHILLIPS of St. Andrew's Church, El Paso.

MR. ROBERT HOLMES, for many years choir-master of St. Mark's Church, Evanston, was ordained to the diaconate at the same time. Mr. Holmes will continue his effective work with the choir at St. Mark's, besides helping the rector, Dr. Rogers, in his ministry.

The preacher at the ordination was the Rev. Professor T. B. Foster of the Western Theological Seminary.

#### PRIESTS

HARRISBURG.—In Otey Memorial chapel, Sewanee, Tenn., on Sunday, December 19th, at 11 o'clock, the Rt. Rev. Albion W. Knight, acting for the Bishop of Harrisburg, advanced the Rev. CARL ICKIS SHOEMAKER to the priesthood. The candidate was presented by the Rev. Edwin C. Whitall, O.H.C. On the 22nd of December, Mr. Shoemaker goes to Asheville, N. C., where he takes up his duties as curate at St. Mary's Church. His address will be 42 Church street.

NEBRASKA.—On the Third Sunday in Advent, December 12, 1915, at St. Matthias' Church, Omaha, by the Rt. Rev. Arthur L. Williams, D.D., Bishop of the diocese, the Rev. JOHN E. DARLING and the Rev. CARL E. WORDEN were advanced to the priesthood. The Rev. W. W. Barnes, rector of St. Mary's Church, Nebraska City, preached the sermon and presented Mr. Darling. The Rev. John A. Williams, vicar of St. Philip's Church, Omaha, sang the Litany and presented Mr. Worden. The Rev. John E. Darling, formerly a Presbyterian minister, becomes rector of St. Stephen's Church, Ashland, and vicar of Trinity, Crete. The Rev. Carl M. Worden continues his work at St. Matthias' as its vicar, and is also chaplain of Brownell Hall, the diocesan school for girls.

NEW YORK.—Saturday, December 18, 1915, in Calvary Church, Fourth avenue and Twenty-first street, New York City, the Bishop of New York ordained to the priesthood the Rev. THOMAS REED BRIDGES, presented by the Rev. Howard C. Robbins; the Rev. SAMUEL GLOVER DUNSMITH, presented by the Rev. Dr. Karl Reiland; the Rev. HENRY JOSEPH CHIERA, presented by the Rev. Theodore Sedgwick; and the Rev. ROLAND JAY BUNTEN, presented by the Rev. William H. Mel-drum. Bishop Greer preached the sermon.

#### DIED

HARVEY.—MRS. MARY BEATTY HARVEY, for sixteen years resident worker at St. Paul's guild house, Baltimore, Md., died on December 12th, aged 75 years. Mrs. Harvey was looked upon as a sort of foster mother to hundreds of boys, girls, young men, and women, in Southwest Baltimore. The funeral services were held at St. Paul's chapel on December 15th, the Rev. Dr. A. B. Kinsolving, rector of St. Paul's parish, and the Rev. F. H. Staples, vicar of the chapel, officiating.

MACCARTNEY.—At her home in Cambridge, Mass., MRS. EMILY JANE, mother of the Rev. W. J. MACCARTNEY, rector of Mauston, Wis., of cancer, Monday, December 13, 1915, in the communion of the Catholic Church. Requiem at Boston, and Mauston. Other Requiems are asked. Of your charity pray for the repose of her soul. R. I. P.

MCCORMICK.—On Thursday, December 16th, at the Bishop's House, Grand Rapids, Mich., MALCOLM TUCKER MCCORMICK, aged four years and ten months; son of the Rt. Rev. and Mrs. JOHN NEWTON MCCORMICK. Burial took place from St. Mark's Pro-Cathedral, Grand Rapids, on



Friday, December 17th, at 2:00 P. M., interment being in Fulton Street Cemetery.

**PALFREY.**—Died on December 9, 1915, in Wilmington, N. C., **AUGUSTA M. WENDELL**, wife of the late **GEO. PALFREY** of New Orleans, and sister of the late **Rt. Rev. A. A. Watson**, in the 83rd year of her age.

**PENNIMAN.**—**MRS. REBECCA DOBBIN PENNIMAN** died at her home in Baltimore, Md., on December 13th, aged 83 years. She was a devoted Churchwoman and a lifelong member of old St. Paul's parish. She is survived by a daughter and five sons, one of whom, **Mr. George Dobbin Penniman**, is a vestryman of St. Paul's parish. The funeral services were held at St. Paul's Church on December 15th, the **Rev. Dr. A. B. Kinsolving**, rector of the parish, officiating, assisted by the **Rev. R. A. Castleman**.

**PUGH.**—Entered into rest in Philadelphia, Pa., on December 13th, **EDWARD FOX PUGH**, Esq.

May he rest in peace!

**REYNOLDS.**—On Wednesday, December 8th, at his home, "Willowmere," Bristol, Rhode Island, at the age of 65, **JOHN POST REYNOLDS**, senior warden of Trinity Church.

"Thou, Lord, wilt give Thy blessing unto the righteous."

**SOUDER.**—Entered into life on Saturday, November 27, 1915, at Bryn Mawr, S. **ASHTON SOUDER**, youngest son of the late **EDMUND A. SOUDER** and **EMILY B. SOUDER**, in his 56th year. The funeral services were held at the Memorial Church of St. Paul, Overbrook, Philadelphia, Pa., on November 30th.

Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him!

## MEMORIALS

### MARY ANN SOUTHGATE MORSS

On the evening of the fifth day of Advent, after a few days of suffering borne with Christian and uncomplaining submission, **MARY ANN SOUTHGATE MORSS** passed into the joys awaiting the faithful in Christ.

In this life she sought the simple pleasures of domestic affections, the ministrations to her loved ones; and took great delight in the beauties of God's handiwork as displayed around her in nature; working and lingering among the flowers of her garden which she loved so well. Her life was full of sweet charities and tender sympathies for the poor and for the afflicted, in full communion within the Holy Catholic Church, and with an abiding faith in the mercies of a blessed Redeemer.

Her home had been in Baltimore county for the last thirty-five years. She was the daughter of the late **Rev. JACOB BOARDMAN** and **MARY ANN SOUTHGATE MORSS** and granddaughter of the late **John Southgate** of Norfolk, Va., and of the late **Rev. Dr. James Morss** of Newburyport, Mass.

Her funeral took place on the seventh day of Advent from St. Thomas' Church, Garrison Forest, of which her father was rector sixty-six years ago.

### SARAH A. GRANNISS SKINNER

The Church in the diocese of Newark and many individuals, clergy and laity alike, at this time mourn the death of one of God's gentlewomen, **Mrs. CHARLES H. SKINNER**, late of East Orange, N. J., who died December 6, 1915. **Mrs. Skinner**'s maiden name was **GRANNISS** and she belonged to the old family of that name in New Haven, Conn., although her place of birth was New York City. Nearly all of her life **Mrs. Skinner** lived in Newark, although the last years were spent in East Orange, N. J. A devoted daughter of the Church, she gave unstintingly of herself and of her time in the early years as organist and Sunday school teacher in Christ Church and in St. Paul's, Newark, N. J. In later years, although prevented by physical infirmity from taking an active part in the work she so loved, she did not forget her Church nor the work that it is trying to do for its Lord, but gave most generously of her ample means that His Kingdom might be firmly established. Notable among her gifts are the **Granniss Memorial** room in St. Barnabas' Hospital, Newark; the sum of \$7,000 to Christ Church, Newark, which made possible the new Stansbury Memorial parish house, recently opened and dedicated; and the sum of \$3,000 to Trinity Church, Arlington, N. J., to clear off the debt on the church building which was consecrated on November 14th. These are only a very few instances of this woman's generosity, but they are examples of many similar ones. None but God and the giver know how many hearts have been lightened and lives brightened by her quiet and simple helpfulness. Highly did she esteem her privilege as a steward in the Kingdom of God, and well did she discharge that privilege. A generous and loving child of God has passed to her reward, but "her works follow her." So thank we God for her example and press we forward in the service of Him whom she served and whom we follow.

## JOHN POST REYNOLDS

At a meeting of the vestry of Trinity Church, Bristol, Rhode Island, held December 18, 1915, the following minute was adopted:

In the death of **JOHN POST REYNOLDS**, senior warden of Trinity Church from 1878 until his entrance into the Church Expectant, the parish is called upon to sustain one of the greatest be-  
reavements in its history.

Under the guidance of God the Holy Ghost, **Mr. Reynolds** was a principal instrument in the founding of Trinity Church, and without intermission he applied every power of strong physique, balanced mind, and Christlike character to the moulding of its line and the upbuilding of its material and spiritual fabric.

For many years he has been one of the most prominent figures in this community, because in his broad and useful work he brought to bear such great diligence, such unwavering optimism, and such absolute integrity as demanded the admiration and the confidence of all.

Thus we, of the parish he loved and served so well, are not alone in our grief and sense of loss, but we thank God devoutly for the sturdy example of this eminent citizen and truly great soldier and servant of Jesus Christ. God has willed that the benediction of his presence shall cease, but we take comfort and courage in the thought that his prayers for us will never cease.

## WILLIAM BYRON KIMBALL

At a meeting of the vestry of Trinity Church, Haverhill, Mass., on December 17, 1915, the following resolution was passed:

At eventide on the Lord's Day of October 24th last, full of years and good works, **Mr. WILLIAM BYRON KIMBALL** of Bradford, Haverhill, entered into rest. He always resided in his native city, although his business career was that of a successful Boston merchant. His last years, after business activities were over, were happily passed at his homestead. He will be especially missed from Trinity Church, to which he gave half a century of faithful service as layman, vestryman, and trustee. To his consecrated service, he was able to add generously in the material support of the parish, whose prosperity was near to his heart.

While his fellow-members grieve at his departure, yet do we rejoice that he fought the good fight so many years and kept the faith.

R. I. P.

**J. MALCOLM-SMITH**, Rector.

**B. I. PAGE**, Senior Warden.

**ANDREW L. RICHEY**, Junior Warden.

**F. WM. MORSE**, Clerk of the Vestry.

## SARAH AUGUSTA BAKER

On Monday, October 4th, at her home in East Aurora, N. Y., there passed from the labors and trials of earth to the rest of Paradise the soul of **SARAH AUGUSTA BAKER**, wife of the late **Rev. Edward Folsom Baker**. She was born at Unadilla, N. Y., in 1831, the daughter of the Hon. A. B. Watson and Susan E. Hayes, his wife. Her long life, of more than eighty-three years, was marked by singular Christian sweetness and grace. She possessed to an unusual degree the attributes which the apostle names as the fruits of the Spirit, preëminently love and joy and peace. Strong in faith, gentle but not weak, devout in spirit, rare and beautiful in character, such, those who knew her best ever found her to be.

Educated at St. Mary's Hall, Burlington, N. J., under the elder Bishop Doane, she was unchangingly a loyal and devoted daughter of the Church. As a clergyman's wife she had innumerable opportunities, which she never failed to embrace, of doing deeds of charity and kindness. Her two sons and her three daughters who survive her, together with unnumbered friends, remember with gratitude and thankfulness her good example; and during this octave of the Feast of All Saints they think of her as among those blessed ones who have entered into the rest which remaineth for the people of God; and their prayers are offered with assured confidence that light perpetual may shine upon her and that she may attain unto a joyful resurrection.

November 3, 1915.

C. A. J.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

### POSITIONS OFFERED—CLERICAL

**CURATE WANTED**, unmarried, to be organist and choirmaster; simple music, minor duties, including help in daily services. City parish in Middle West. Good salary. Address **RECTOR'S WARDEN**, care **LIVING CHURCH**, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

**SECRETARY**—Experienced secretary for important city parish. Stenography and type-writing essential. State experience and qualifications explicitly. **REV. E. REGINALD WILLIAMS**, 536 Hartford avenue, Milwaukee, Wis.

**CHOIRMASTER-ORGANIST WANTED**: For largest parish in middle west diocese; ability and energy more requisite than long experience. Address **MUSIC COMMITTEE**, care **LIVING CHURCH**, Milwaukee, Wis.

**ANY INTELLIGENT PERSON** may earn steady income corresponding for newspapers. Experience unnecessary. Address **PRESS CORRESPONDING BUREAU**, Washington, D. C.

### POSITIONS WANTED—MISCELLANEOUS

**WELL KNOWN CHURCH COMPOSER**, organist and choirmaster, free now. Large experience with boy choirs. Best references, clerical and professional. Address **HARDY**, 3106 North Broad street, Philadelphia, Pa.

**ORGANIST AND CHOIRMASTER** will be free to accept position after January 1st. Experienced in training boys and mixed choirs. Best of references, communicant. Address **E. F.**, 88 St. Nicholas avenue, New York City.

**ORGANIST-CHOIRMASTER**, experienced, Catholic, English trained; boy voice specialist; free now. Highest references. Address **SCORE**, care **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST DESIRES CHANGE**. Offers appreciative choir a term of free voice lessons. Address **WESTE**, care **LIVING CHURCH**, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS**.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, **AUSTIN ORGAN CO.**, Hartford, Conn.

**WANTED**—Church members in every parish to sell **The Church Kalender**, 40th year, just out. The most popular Kalender in the world. 75 cents per copy, postage 7 cents. **THE CHURCH KALENDAR CO.**, 1 Madison avenue, New York.

**ALTAR** and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Kent street, Brooklyn, N. Y.

**ORGAN**.—If you desire an organ for church, school, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build Pipe Organs and Reed organs of highest grade and sell direct from factory, saving you agent's profit.

**ECCLESIASTICAL EMBROIDERIES**. Address **COMMUNITY ST. JOHN BAPTIST**, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. **DR. G. EDWARD STUBBS**, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**PIPE ORGANS**.—If the purchase of an Organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**CHURCH DECORATIONS**, ornaments, altar frontals, vestments, etc., at moderate cost. **THOMAS R. BALL**, Room 70, Bible House, New York City.

**ORDERS** wanted for Eucharistic Girdles, linen thread, hand crocheted, five yards long. Address **M. T.**, care **LIVING CHURCH**, Milwaukee, Wis.

## UNLEAVENED BREAD—INCENSE

**ALTAR BREAD AND INCENSE** made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

**HOLY NAME CONVENT**, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.



**PRIEST'S HOST:** people's plain and stamped wafers (round). St. EDMUND'S GUILD, 902 Island avenue, Milwaukee, Wis.

**SAINT MARY'S CONVENT.** Peekskill, New York—Altar Bread. Samples and Prices on application.

**ALTAR BREADS,** all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

### CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

### BOARDING—NEW JERSEY

**SOUTHLAND.**—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

### BOARDING—NEW YORK

**HOLY CROSS HOUSE,** 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

### HEALTH RESORTS

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

### LITERARY

**A LIMITED NUMBER** of volumes of "UNLUCKY NUMBERS," prepared as holiday gifts in attractive boxes, may be obtained at \$1 per copy, postage prepaid. Address I. E. CRANEX, Box 224, Easton, Md.

**DAILY MEDITATIONS,** by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address St. ANDREW'S, Sewanee, Tenn.

**A BOOK FOR EVERY CHURCHMAN.**—We have secured the remainder of the edition and offer same as long as the limited supply lasts at half price. "THE EPISCOPALIANS," by Daniel Dulany Addison, author of *Life and Times of Edward Bass, First Bishop of Massachusetts*. This is the fifth volume of the *Story of the Churches* Series. Dr. Addison has gained a reputation as one of the most skillful historical writers in the Episcopal Church. In this volume he treats the history of the Church in a popular but very accurate manner. Published at \$1 net. Our price 50 cts. postpaid. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

### TO RENT—SOUTH CAROLINA

**SUMMERVILLE AMIDST THE PINES.**—Three completely furnished cottages, two, three, and four bedrooms. Terms quite moderate. References. No tuberculars taken. E. P. GUERARD, Charleston, S. C.

### FOR SALE—INTEREST IN SCHOOL

**TO SELL INTEREST IN SCHOOL.**—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

### CHRISTMAS CARDS

**FLORENTINE CHRISTMAS CARDS,** 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

### NOTICES

#### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

#### LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

#### THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

### APPEALS

#### OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,  
Treasurer and Financial Agent,  
The Church House, Philadelphia, Pa.

#### ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

### BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE YOUNG CHURCHMAN CO. Milwaukee.

*Suggestions for Conducting a Church Class in Psycho-Therapy.* By C. Bertram Runnalls, Rector of the Church of the Good Samaritan, Corvallis, Oregon. With Introduction by Herman Page, D.D., Bishop of Spokane. Price 75 cts.; by mail 80 cts.

WELLS GARDNER, DARTON & CO. London.

*Sunday in a Far Country.* By Mrs. Cecil Hook. Price 40 cts. net.

MACMILLAN CO. New York.

*The Holy Catholic Church: The Communion of Saints. A Study in the Apostles' Creed.* By Henry Barclay Swete, D.D., D.Litt., F.B.A.

Late Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely; Hon. Chaplain to the King. Price \$1.25 net.

RICHARD G. BADGER. Boston.

*Tempted in All Points. A Historical Play in Three Acts and Three Visions.* By Ralph Hall Ferris. American Dramatists Series. \$1.00 net.

LONGMANS, GREEN, & CO. New York.

*Black and White in the Southern States.* By Maurice S. Evans. \$2.25 net.

*Practicable Socialism.* By Canon Barnett and Mrs. S. A. Barnett. \$1.75 net.

### PAMPHLETS

SECRETARY, The Brambles. Kingsdown, near Deal, England.

"An Episcopal Odyssey." An Open Letter to His Grace the Right Hon. and Most Rev. Randall Thomas Davidson, D.D., Lord Archbishop of Canterbury, Primate of the Church of England and Metropolitan, etc. By Arnold Harris Mathew, Archbishop of the Old Roman Catholic Rite in Great Britain and Ireland, de jure 4th Earl of Landaff of Thomastown, Co. Tipperary.

### FROM THE AUTHOR.

*The Attempt to Seize the American Historical Review. Rejoinder to Professor Albert Bushnell Hart.* By Frederic Bancroft. *An Open Letter to Professor Andrew C. McLaughlin, Chairman of the Committee of Nine.* By John H. Latane. Being Part II. of Why the American Historical Association Needs Thorough Reorganization.

AMERICAN CHURCH PUBLISHING CO. New York.

*A Catechism of the Prayer Book for Children of the Church.* By Harold E. Schmaus. 3 cents each; \$3.00 per 100.

*Christmas Festival Service for Children and Sunday Schools.* Edited by Rev. Hobart B. Whitney. \$3.00 per 100; 50 for \$1.75; less than 25 copies, 4 cents per copy.

COMMITTEE ON CO-OPERATION IN LATIN AMERICA. New York.

*Intercessors—The Primary Need of the Panama Congress.* Bulletin No. 5, December, 1915.

CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA. New York.

*Topics for Prayer and Praise.*

REV. JOHN A. STAUNTON, Jr. Sagada, P. I.

*The Girls' School of St. Mary the Virgin.* By Miss Blanche E. L. Masse, in charge. Reprinted from the Annual Report for the years 1913-1914 and 1914-1915; submitted to the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands; by the Rev. John A. Staunton, Jr., Priest in Charge.

*Proceedings of the Ninth Annual Convocation of the Colored Churchmen, Diocese of Tennessee.* Held in Emmanuel Church, Memphis, April 12, 13, 14, 1915.

EDWIN S. GORHAM. New York.

*The Protestant Episcopal Church and Christian Unity.* By William T. Manning, S.T.D. Second edition. 10 cts. each; \$1.00 per dozen postpaid.

*The Legal Discussion in the matter of the Panama Congress.* By the Bishop of Marquette. 10 cts. each.

### CATALOGUES

CHURCH LIBRARY ASSOCIATION. Cambridge, Mass.

*A Catalogue of Books Recommended by the Church Library Association for Sunday School and Parish Libraries.* V.

### PAPER COVERED BOOKS

ROCKEFELLER FOUNDATION. 61 Broadway, New York.

*Annual Report of the Rockefeller Foundation, 1913-14.* Second Edition.

CHARLES SCRIBNER'S SONS. New York.

*The Great Sacrifice, or the Altar-Fire of War.* By John Adams, B.D. 40 cts. net.



# THE CHURCH AT WORK

## WARNING TO BENEVOLENT AMERICANS

THE SECRETARY of the American Committee for Armenian and Syrian Relief sends out the following warning notice to those desiring to relieve the distress of war victims:

"The present suffering abroad makes a proper appeal to American philanthropy, and trustworthy relief agencies deserve all possible support; but charitable people should be warned against numerous solicitors who are collecting money under false pretences.

"Many imposters with forged or otherwise worthless credentials are gathering considerable sums for real or supposed needs of every sort, ranging from ambulances in Belgium to orphanages in India. Various foreigners throughout America are pleading the present distress in their home lands to secure personally funds of which little or nothing will ever be applied to the purposes that the donors intend; a conspicuous instance just now is a persuasive Indian woman who is "working" the cities of the middle Atlantic states. All of those rogues are not foreign-born. Charitable Americans are partly to blame in this matter, for these dishonest solicitors are enticed into this business of fraud because they find that an easy way to make a comfortable living is through the careless generosity of credulous persons. In view of the distressing need throughout the world, this pitiful wastage of benevolence should be stopped. Through this abuse of Christian generosity charitable people annually lose a large amount of money which they falsely believe supports commendable work.

"Contributors can be sure of their gifts being properly spent only by remitting funds that are made payable to reliable organizations. The addresses of mission boards and of relief committees can be learned from periodicals and other literature, from ministers of churches, or from the editors of religious papers."

## SOUTH DAKOTA'S EPISCOPATE

THE RESOLUTION passed by the 1915 convocation of the district of South Dakota, asking General Convention for additional episcopal supervision, which received the endorsement of the Provincial Synod of the Northwest last October, has now received that of the Board of Missions also. These two endorsements should carry a great deal of weight when the matter comes before the General Convention in St. Louis.

## DEATH OF RHODE ISLAND CHURCHMAN

THE CHURCH in Rhode Island has suffered the loss of one of her most saintly, scholarly, and useful members in the death of the Hon. John Post Reynolds, senior warden of Trinity Church, Bristol, on the 8th of December, at his home in Bristol.

Mr. Reynolds was born in Bristol on the 17th of March, 1850, and graduated from the high school in 1863. After attending a preparatory school in Geneva, N. Y., he entered Brown University, Providence, and graduated in 1870. He went into business in Peoria, Ill., where he remained several years, and then returned to Bristol, occupying the old homestead at Bristol Neck made famous by the fact that Gen. Lafayette stopped there while in Rhode Island with his troops. Mr. Reynolds served on the town council and as

probate judge for several years. In 1884 he was elected superintendent of schools and held this position at the time of his death. He was for many years superintendent of the Sunday school and senior warden of Trinity Church (Rev. Charles E. McCoy, rector).

The burial service with requiem Eucharist was sung at 11 A. M. Saturday morning, December 11th, by the rector of the church, assisted by the Rev. George L. Locke, D.D., rector of St. Michael's Church; the Rev. William F. B. Jackson, retired; and the Rt. Rev. James De Wolf Perry, D.D., who pronounced the absolution and benediction.

John Post Reynolds will be greatly missed not only in the town to which he gave so much of his life but in the Church in Rhode Island and in his own parish, where the strength of his saintly character and the wisdom of his counsel was most strongly felt.

## REOPENING OF GEORGIA CHURCHES

ST. MARK'S CHURCH, Brunswick, Ga., and St. John's, Savannah, have both undergone extensive changes during the last six months. Both of these were built in what for want of a better term we may call the "early Victorian style," i. e., pointed windows and a very shallow chancel: so shallow that when vested or chancel choirs came in it was necessary to extend the chancel floor out into the nave several yards in order to place the choir in front of the congregation.

St. Mark's, Brunswick, has been practically rebuilt, however, from the foundation up. No one entering the church for the first time since the work was begun could recognize any part of the old building except the roof, and even that has been changed in color if not in structure. The frame of the old wooden nave has been retained, but veneered outside and in with gray brick, with "cut stone" trimmings around all openings. The northwest tower has been rebuilt from the ground of the same material, and is very massive—in fact is the most impressive feature of the church. The chancel is also entirely a new construction. It is of ample proportions, with abundant room for the vested choir and, within the rail, for the "sanctuary choir." The altar is well raised and of dignified proportions, being nine feet long with triple gradine and tabernacle. Extending entirely around the chancel is an ambulatory sufficiently wide for two to walk abreast, opening off from which are, on the north side, a morning chapel and on the south side the vestries for priest and choir, with the organ chamber and guild-room over.

The alterations of the church were begun some five years ago and would have been finished long ere this but for the financial depression which has fallen upon this part of the country since the European war began.

The church was reopened on the Third Sunday in Advent, which was the ninth anniversary of the present rectorship and also the rector's birthday. The church was filled with the parishioners of St. Mark's and representatives of the two other churches in the city. The first act after the processional was the "reception" of an infant who had some months before been privately baptized *in extremis*. The children of the Sunday school sang the first hymn or introit and the choral Eucharist followed, the rector, the Rev. R. E. Boykin, being celebrant, the vicar of St. Jude's assisting.

The joy of the occasion was clouded by the sudden death on Saturday of one of the

vestrymen, Mr. E. F. Coney, a faithful and devoted Churchman, a singularly pure and sincere character, who will be sorely missed in the community. He was buried from the church on Sunday afternoon.

St. John's Church, Savannah, is not quite completed yet, the alterations having been taken in hand in the early summer while the rector, the Rev. W. T. Dakin, was away on a much needed holiday, having suffered from overwork and being threatened with a serious breakdown. The services were continued through the summer without interruption, the alterations being, up to the present, external to the church. The parish house stands to the east of the church and immediately adjoining, access being had through a small vestry at the north side of the "early Victorian" chancel. The enlargement of the chancel eastward has been carried on in the parish house, the old east wall of the sanctuary not being removed. When the addition is complete and the wall removed, a new altar of proper proportions will be built, the choir stalls set eastward of their present position, the extension of the chancel floor into the nave taken away, and the organ considerably enlarged and improved. The main structure of the church needs no alteration, having been repaired and improved some two years ago. The parish house has necessarily undergone considerable alteration, but only internally, as the group of buildings occupies already every inch of ground between the four surrounding streets. The floor of the choir room is lowered, the ceiling raised, and a mezzanine floor inserted for the Sunday school class rooms. Guild rooms and the rector's office will occupy the two upper floors. These improvements coming immediately upon the change of policy from a pewed church to one entirely free have marked significance.

## DEATH OF REV. JOHN G. GASMANN

THE REV. JOHN G. GASMANN, who received his orders at the hand of Bishop Kemper before the Civil War, died Friday, December 17th, at Los Gatos, Calif., in his eighty-second year.

Ordained by Bishop Kemper, May 30, 1858, he was advanced to the priesthood in 1859. Officiating in Illinois and Wisconsin for a short time, in 1861 he was in California, at Sonora. Afterward at Stockton, Calif., he left that place and did work in Nebraska at Nebraska City and Omaha. For about six years he was at the Yankton Agency in Dakota, and the next period, from 1879 to 1884, he was at Schuyler, Neb. After a short ministry in Crow Creek, Dakota, and in Omaha, he returned to California, and, having served for awhile at Santa Clara, Saratoga, and Alameda, he retired from the active ministry.

## OPENING OF CHURCH AT INDIANA HARBOR, IND.

ST. ALBAN'S CHURCH, Indiana Harbor, Ind. (Rev. M. M. Day, minister in charge), was formally opened by the Bishop of Michigan City on the Third Sunday in Advent. The Rev. Thomas Hines of East Chicago, the Rev. Charles A. Smith of Hammond, and Mr. Charles A. Baker of the Western Theological Seminary assisted in the ceremony. The Holy Eucharist was celebrated by the Bishop at 8 o'clock and by the Rev. Mr. Day at 10:30, at which service the various gifts and memorials were blessed. These included the



altar, pulpit, rood-beam, vestments, cross, candlesticks, and many other gifts.

The building is of unique construction and is said to be the finest church in northern Indiana. It is of grey brick. The style is a modern development of perpendicular Gothic. The clerestory is very lofty and the clerestory passage is carried on a narrow arcade of Tudor arches. The heating and lighting are unique and are the designs of the architect.

Too much cannot be said of the generosity of the architect, Mr. William H. Day of New York City. He has not only given his designs without commission but has painted the entire decorative scheme, assisted only by his daughter, a girl of fourteen. The ceilings and walls are all hand-painted. The underlying decorative motive has been the *Te Deum*.

#### A DOMINION-WIDE MISSION

AT A RECENT meeting of the Canadian House of Bishops, it was decided to try to have a mission throughout the Dominion, its purpose being to help the people of the Church to realize the spiritual lessons of the war. Steps are being taken in some of the dioceses to make the mission effective. The favorable vote in the diocese of Montreal was unanimous, and the mission there will be conducted next Lent.

#### PROVINCIAL SYNOD DEFERRED

THE FACT that the date of the proposed meeting of the House of Bishops conflicts with that of the New York and New Jersey Provincial Synod has led the president of the latter, the Bishop of Newark, to give notice that the opening of the Provincial Synod is deferred until Tuesday evening, January 25th, at the Cathedral in Albany.

#### DEATH OF SON OF BISHOP M'CORMICK

BISHOP AND MRS. M'CORMICK have been called to mourn the loss of their youngest son, Malcolm Tucker McCormick, who died before attaining his fifth year, in Grand Rapids on December 16th. Funeral services were conducted by Dean White in St. Mark's Pro-Cathedral on the 17th, and were largely attended by the clergy and other sympathizing friends. The choir sang, "Tender Shepherd, Thou hast stilled," and "There's a friend for little children."

#### NATION-WIDE PREACHING MISSION

IN THE DIOCESE of Long Island our correspondent has made a study of the preparation made by rectors for the mission. He sent a set of questions to over one hundred men as to the general preparation, music, number of services, their line of teaching, etc., and from the thirty replies information has been gathered which should be of future use. The clergy were appointed to their stations by the Bishop, in most cases city clergy being sent to the country and *vice versa*. In the general preparation not a man used the general prayer circles or meetings. More than half availed themselves of the mails, sending cards or personal letters. One very informing letter was issued by the rector of St. Philip's, Brooklyn, closing with personal questions looking to attendance at every service. Every mission used the press, the Brooklyn churches closing with a full-page advertisement the Saturday night preceding. Nearly all scattered circulars, but a surprisingly small number used large placards in their neighborhood. One house-to-house canvass with a paid worker is reported. In at least two instances the men's club made the missions a great success. One church, where it seemed impossible to expect a good congregation on a week night, was divided into groups, which brought out over seven hun-

dred. Four churches on Brooklyn Heights combined, as did three in another section of Brooklyn. A model of preparation was that at St. Mary's Church, Brooklyn. The rector says, "I prepared by making the event known thoroughly, for five weeks in advance, giving notice at every service; preaching several preparatory sermons, and distributing 2,000 announcement cards. The B. S. A. chapter made about one hundred calls. The Sunday school children distributed many cards. All the parish organizations were urged to attend on special nights and all every night if possible. I put one notice in two daily papers. The special prayer set forth by the Bishop was used faithfully by many of our people." The music was led in the majority of churches by the vested choir every night, although quite a number report strictly congregational singing. The hymns were the good old familiar ones used in all churches.

As Bishop Burgess suggested a form of shortened Evening Prayer, more than half the men followed that closely. Others preferred to vary the service to fit the special theme. In some cases extemporaneous prayer was used. About half the churches hold only one service a day, that in the evening. Others held an early celebration daily. A few had one or two children's services, although none made a regular feature of them.

One clergyman writes, "The clergy are eager to do something—anything. There never was a more earnest will. All of them are feeling the need of some common movement. Their spirits are enthusiastic." But it is not only the clergy who have this longing, for the results showed a splendid response from the laity.

From the diocese of Dallas also comes a well-worked-out summary of the mission. The missions in this diocese, conducted by the Rev. Charles Mercer Hall, by appointment of Bishop Garrett, were continued till December 12th. He visited St. John's Church, Corsicana, December 1st, the rector having prepared for the mission by a series of meditations with prayer services. Sunday, December 5th, was spent in Fort Worth, at St. Andrew's in the morning and at Trinity at night. These services were followed by special services for men and for women in Trinity Church, Monday. Terrill, Weatherford, and Wichita Falls were visited during the week following, and the missionary closed his work by preaching in Paris in the morning and in St. James' Church, Texarkana at night, Sunday, December 12th.

The Rev. Edwin Weary conducted a week's mission in Trinity Church, Fort Worth, preceding the visit of the special missionary, Father Hall. In the following week the Rev. C. A. Roth held a mission at St. James' Church, Texarkana. Three services were held each day. At Bonham, the Rev. Charles Clingman conducted a four-days' mission with an average attendance fifty per cent. in excess of the total membership of the parish. The question box was made a most effective means of imparting instruction in the mission held in the Church of the Incarnation, Dallas, December 8th to 12th, by the Rev. Milton R. Worsham. The Church of the Holy Cross, Paris, has been deeply stirred by the mission there. Following Father Hall's visit, the Rev. Charles Clingman took up the mission and fully half the congregation remained for the after-meetings. Dean Harry T. Moore of St. Matthew's Cathedral followed for two days in this parish and has also assisted other parish clergy in mission work.

To sum up the visible results in this diocese: There has been a marked interest aroused among men. The Church has appealed, as never before, to those outside her fold. The communicants have been inspired with greater earnestness. The sacramental life of the Church has been strongly presented. The clergy have been brought more

closely together and taught the possibilities for Church extension in a coöperative movement to still further deepen the spiritual life of its members. Unquestionably the work will not stop but will be renewed with increased earnestness throughout the diocese, after the holidays.

In the diocese of Kentucky it has been deemed wiser to postpone the Preaching Mission until later, and arrangements are being made by a number of the Louisville parishes to hold missions at various dates in January, the pre-Lenten season, and during Lent itself. A number of prominent preachers from outside the diocese have been secured. Bishop Woodcock will, however, be the missionary at Christ Church Cathedral, the time selected being from Sexagesima to Quinquagesima Sundays, inclusive. He has conducted the mission during the first week in Advent at St. Mary's Cathedral, Memphis, Tenn.

In the diocese of Marquette the mission was observed in Iron Mountain the week of December 12th to 19th. On the first three nights the Rev. Bates G. Burt of Marquette gave the addresses and the remainder of the week, the Rev. William Reid Cross of Houghton. The Rev. Harold Johns, rector of the parish, assisted in the services.

Helpful missions have been held in Memphis, Tenn., at St. Luke's Church, conducted by the Rev. Percy C. Webber of Boston, and at Grace Church, conducted by the Rev. John R. Matthews of Greenville, N. C.

St. Paul's Church, Fort Benton, Mont. (Rev. J. N. Chesnutt, rector), was favored with an eight-days' mission conducted by the Rev. F. R. Bateman of Helena. The services consisted of daily early Eucharist, well attended, and addresses each evening on the Church and her ways. The question box was an interesting feature. The subjects of the missionary were Sin, Redemption, Baptism, Confession, Confirmation, The Eucharist, The Last Judgment, Accepting the Message. At the Sunday service baptismal and Confirmation vows were renewed.

In Pennsylvania, at St. Elisabeth's Church, Philadelphia (Rev. Frederick D. Ward, rector), the Rev. Thomas J. Bensley, D.D., of Palmyra, N. J., conducted a successful eight-day mission, closing Sunday evening, December 5th. After the mission sermon the congregation renewed their baptismal vows, and at the end of the service the rector distributed mission crosses to those who had made the mission.

The children's mission at 4 o'clock daily consisted of catechetical instruction and address, with an average number of fifty present. Record of attendance was kept, and prizes were given at the closing service on Sunday afternoon to those who came regularly. There were prizes also for excellence in the Catechism. At the mission service at 8 o'clock each evening the instruction was upon the Sacraments. A feature of the evening services was the offering of special intercessions asked for by those who made the mission. A well-attended corporate Communion on Sunday morning at 7:30 was a fitting climax.

At Grace Church, Honesdale, the Rev. Frank William Sterrett was the missionary. The opening services were on Sunday, December 5th, all addresses being by the rector of Grace Church. The addresses on all five week days were by the missionary. Cottage prayer services were held through the week.

The first preaching mission in the missionary district of Western Nebraska was held in Grace Church, Red Cloud, for four days, beginning Tuesday, December 7th. The Rev. Lee H. Young was the missionary. There were ten services in all. It was decided at the recent meeting of the Hastings deanery to hold these short missions in as many stations as



could be arranged, and a committee consisting of the Rural Deans was formed to arrange for such missions.

#### LAYMEN'S MISSIONARY MOVEMENT

THE CONVENTION of the Laymen's Missionary Movement in Toledo began Thursday, the 9th, and ending the following Sunday afternoon. There were sixteen speakers on the programme, the Church being represented by Bishop Kinsolving and the Rev. John R. Harding, D.D., missionary secretary of the Second Province. The opening and closing sessions, together with the daily evening mass-meeting, were held in the Coliseum, and the public conferences, of which there were two each day, with an attendance of from 300 to 500, were held in Trinity Church. The clergy of the Church and their people supported the convention with interest, Bishop Du Moulin being one of the leaders. At a dinner given in the parish house of St. Mark's Church (Rev. Robert L. Harris, rector), on Friday evening, at which there was an attendance of 200 men, Bishop Kinsolving and the Rev. Dr. Harding made addresses. The meeting of Churchmen for the purpose of gathering up results of the convention, and the laying out of plans for future enlargement of offerings for missions, was held at Trinity Church Saturday afternoon, when Bishop Kinsolving and Dr. Harding made addresses. The number of delegates enrolled was 1,800, of whom 100 were Churchmen.

#### BISHOP GAILOR A DELEGATE TO SCIENTIFIC CONGRESS

THE BISHOP OF TENNESSEE has been appointed a delegate to the Pan-American Scientific Congress which is to be in session at Washington from December 28th to January 8th. The government is spending a large amount of money to make this Congress a profitable and successful event.

#### MRS. WOODROW WILSON A CHURCHWOMAN

THAT MRS. WOODROW WILSON, formerly Mrs. Galt, is a Churchwoman has generally been published through the daily papers. It is of interest to add that she is much more than merely a formal Churchwoman, and has taken active part in the work, first at St. Thomas' and then at St. Margaret's parish in Washington. Her first husband, Mr. Norman Galt, was for a number of years a vestryman of St. Thomas' Church. While connected with that parish Mrs. Galt was a parochial member of the Board of Lady Managers of the Episcopal Eye, Ear, and Throat Hospital. Changing her parochial relations after the death of Mr. Galt to St. Margaret's parish, her relationship with the hospital ceased. Her mother, her sisters and brothers, and a brother-in-law had long before been identified with St. Margaret's, so that Mrs. Galt came to that parish almost as returning to her home. Mr. Richard Wilmer Bolling, a brother (presumably named for Bishop Richard Hooker Wilmer), is one of the ushers, and a brother-in-law, Mr. Alexander Hunter Galt (for the two sisters married cousins), has long been prominent in literary work, having at one time been assistant editor of the *Messenger*. The Bollings are a Virginia family of hereditary Churchmen. The Rev. Herbert Scott Smith, who performed the marriage of President Wilson and Mrs. Galt, has been rector of St. Margaret's for about fifteen years and is the youngest son of a well-known Methodist minister, the late Rev. Dr. Joseph Edmund Smith.

The Rev. Roland Cotton Smith, D.D., rector of St. John's Church, where the McAdoo's attend, baptized Ellen Wilson, seven-months-old daughter of Secretary of the Treasury

and Mrs. McAdoo, at noon on Saturday of the wedding, at the White House. President Wilson acted as godfather and Mrs. Sayre, her aunt, and Miss Bones as godmothers. The President has another grandchild, the little son of Mr. and Mrs. Sayre.

#### A CORRECTION

IN THE ISSUE of December 11th, in speaking of the very excellent work that is being done in the parish of St. Simon's-by-the-Sea, Wildwood, N. J., credit was given to the Rev. Charles W. B. Hill. It should have been the Rev. Alanson Q. Bailey. The innovation referred to has the cordial support of Bishop Matthews and it seems to be meeting with success among the parishes along the Jersey coast, especially during the winter months.

#### ASKS FOR MEN FOR THE MINISTRY

IN THE PROVINCE of New England the Commission on Religious Education has a special committee on the Increase of the Ministry, of which the Rev. Dr. John S. Littell is chairman. That committee has addressed a circular letter to the clergy of the province stating that within the province there are 775 parishes and missions served by 725 clergy, while also there are 60 candidates and 56 postulants for holy orders. "That is to say, one parish in every six or seven is sending a man into the ministry." The need for expansion of the ministry is then forcibly stated and the opinion expressed that the province ought to be able to provide a higher proportion of men for the ministry than these figures indicate. The request is made of the clergy that during the December ember days each will attempt "to speak to one young man, or more, on the possibility of a vocation to the ministry. May it not be within the power of each of the clergy to raise up at least one child in the faith from among his congregation, who may become in time a brother beloved in the ministry?"

This request to the clergy follows upon a similar request made in December, 1912, by a committee of the old First Missionary Department, of which Bishop Davies was chairman. This, therefore, is the second effort of the sort. It may be stated that Dr. Littell's own parish, St. James' Church, Keene, N. H., has one candidate and one postulant among its members. As this is about twelve times better than the average within the province it shows that the request is not an unreasonable one.

#### SOUTHWEST PROVINCIAL SYNOD POSTPONED

AT THE REQUEST of some of the Bishops and clergy the date of meeting of the third annual synod of the Province of the Southwest has been changed by order of Bishop Tuttle, president, from January 25th to February 8th, 1916. The place of meeting re-

mains the same, namely, St. Paul's Church, Kansas City, Mo.

#### MEMORIALS AND GIFTS

A HANDSOME BIBLE, presented to St. Andrew's Church, Wilmington, Del., in memory of Mrs. Elizabeth Canby Bradford, was dedicated at a special service on All Saints' Day.

AT THE opening of St. Mark's Church, Brunswick, Ga., as reported in another column, a pair of candelabra were presented by the rector, who had designed them as a Christmas gift to the altar, but made them a memorial of a much loved vestryman, Mr. E. F. Coney, who had only the day previous been called away to enter into rest, and who was buried from the church the very day of its opening. The candelabra were placed on the altar and dedicated at the introit, and immediately lighted by the servers.

MISS ELIZABETH C. BROWNING, a communicant of St. Paul's Church, Steubenville, Ohio (Rev. W. M. Sidener, rector), who at the age of 82 entered into rest on the 23rd of November last, bequeathed to her parish the sum of \$1,000. She was systematic and conscientious in the matter of her offerings; from an income large enough to yield a comfortable living only, she strictly gave one-tenth of her entire income. She began her will with a recitation of the Apostles' Creed. This is the second legacy to this parish in recent months.

AT THE first visit of the Bishop Suffragan to St. Paul's Church, Southington, Conn. (Rev. William D. Williams, minister in charge), two memorial gifts recently presented to the church were blessed. These two gifts were a processional cross and an alms bason. The cross is inscribed:

To the glory of God and  
in loving memory of

GEORGE HOWSON WILSON,

Priest, who entered into rest August 17, 1900.

Presented by Margaret Camplon Acheson.

The other memorial, the alms bason, has a similar inscription. It was presented by Eleanor Gooderham Acheson, wife of the Bishop.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

The New Organ at Wilkes-Barre—Woman's Auxiliary—Banquet Men's Guild at Reading

THE AUSTIN ORGAN at St. Stephen's Church, Wilkes-Barre (Rev. Frank William Sterrett, rector), recently remodeled and enlarged, is believed to be the largest and most complete organ of its kind in Pennsylvania outside of Philadelphia. Dr. J. Fowler Richardson gave the inaugural recital, assisted by Miss Louise Sterrett, soprano, sister of the rector.

A SECTIONAL meeting of the Woman's Auxiliary was held at St. James' Church, Drifton (Rev. James P. Ware, rector), and

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a large number of women were present from St. Peter's Church, Hazleton, St. James' chapel, Eckley, St. Paul's Church, White Haven, and St. James' chapel, Freeland. Miss Laura Boyer of Trinity Church, Pottsville, gave a talk on the "Woman's Auxiliary," and Miss Margaret Farrer gave a talk on the United Offering. After a short conference on Auxiliary work tea was served and a social hour enjoyed.

THE THIRD annual banquet of the men's guild of St. Mary's Church, Reading (Rev. Harvey P. Walter, rector), was a remarkable event. The speakers included the Hon. Ira W. Stratton, mayor of Reading, the Hon. Robert Grey Bushong, judge of the orphans' court of Berks county, and Mr. John Keim Stauffer of Reading, a former Washington correspondent.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Bp. Suffr.

#### A Colonial Parish—Material Improvements—Clerical Association

CHRIST CHURCH, Watertown (Rev. Francis B. Whitcome, rector), is one of the early colonial parishes of Connecticut, having been organized in 1765, and worship in its first church edifice having begun in October of that same year.

TRINITY CHURCH, Branford (Rev. George Weed Barhydt, rector), is to build a new parish house which will adjoin the church. With the furnishings, etc., it is to cost upwards of \$9,000. The parish has raised the money needed for this undertaking.

A NEW sidewalk about the property of Christ Church, Middletown, is in course of construction. The walk is of concrete, four feet wide, and several hundred feet long. The work includes removal of the old fence, regrading the entire property, and replacing the fence with a hedge. The new walk is the gift of Mrs. Samuel Russell, Jr., of Middletown, and the rest of the work is being done by the parish in response to the rector's statement of a list of necessary improvements.

ST. PETER's parish, Milford (Rev. George E. Knollmeyer, rector), has just completed the installation of a new heating plant to replace the old type of furnace heating in both the church and parish house. Other extensive repairs have also been made, including the repainting of the church and spire and the redecorating of the interior of the church.

LAND HAVING a frontage of 100 feet and a depth of 125 feet has been purchased as a site for a vicarage for the Forbes Memorial Chapel of the Epiphany, New Haven. The grading of the land is now in progress, plans have been drawn for the structure, and soon the contracts will be let.

BISHOP BREWSTER recently laid the cornerstone of a new parish house for Christ Church, West Haven (Rev. Floyd Steele Kenyon, rector).

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.  
Raising an Endowment—Delaware Church Club

THE REV. FREDERICK M. KIRKUS, rector of Trinity parish, Wilmington, has started to raise a \$50,000 endowment for the Old Swedes' Church, the mother church of the city. Over \$10,000 has already been raised; and it is expected that the entire amount will soon be secured.

ON NOVEMBER 23rd, the Delaware Church Club held its semi-annual dinner. The speakers of the evening were Bishop Kinsman, Bishop Matthews of New Jersey, and Francis Fisher Kane, Esq., of Philadelphia.

The occasion was made a commemoration of the Rev. Dr. Henry Augustus Coit, rector of St. Paul's School, Concord, N. H., who was born in Wilmington. All the speakers were old St. Paul's boys. The Rev. F. M. Kirkus also spoke in behalf of the endowment of Old Swedes' Church.

#### KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

#### Dedication Festival—G. F. S.—New Lay Workers—A "Silver Tea"

SPECIAL SERVICES were held in the Church of the Advent, Louisville, on the First Sunday in Advent in connection with the dedication festival. Special music was rendered by the combined choirs of the church, numbering sixty voices, at both the morning and evening service, and a sermon appropriate to the occasion was delivered by the rector, the Rev. Harry S. Musson.

THE FALL meeting of the diocesan council of the Girls' Friendly Society was held in the Cathedral House the last week in November. Extensive reports were made showing the growth of the work in this diocese, and a full account of the national council recently held in Worcester, Mass., was given by the diocesan secretary-treasurer, Miss Henrietta Bullitt, who represented the diocese there. The question of entertaining the national council in 1916 was discussed and it was finally decided that owing to the proximity of the General Convention it would be inopportune. It was decided to extend an invitation to the national council to hold its meeting in Louisville in either 1917 or 1918.

TWO NEW lay workers have recently been added to the Cathedral staff: Miss Jessie Gibbs, who is serving as director of the Cathedral House, and Mrs. Mary K. Browder, as parish visitor, in place of Miss Pauline Witherspoon and Miss Frances Mayer, respectively, who resigned to take up similar work elsewhere. Miss Gibbs is to have entire charge of the various Cathedral House activ-



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ities under the general direction of the expected new curate.

SATURDAY AFTERNOON, December 11th, a "silver tea" was held at the Church House, Louisville, for the benefit of that institution, under the auspices of the Church House Guild, an organization of women from all of the Louisville city parishes. Through the efforts of this guild, electric lights have been installed throughout the five-story building, and an electric elevator.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

##### Club Meetings

THE CHURCHMAN'S CLUB of the diocese held its first meeting and banquet of the season at the Hotel Belvedere, Baltimore, on the evening of December 14th. It was one of the largest meetings yet held, about three hundred leading laymen of the diocese, including invited guests, being present, and also a large number of the clergy. Mr. R. Brent Keyser, president of the club, presided and acted as toastmaster. United States Senator Oscar W. Underwood of Alabama delivered a most interesting and thoughtful address on "The Problem of Transportation," as being one of the most important questions before the American people to-day, for upon its solution depended the scope of development of every section of the country. He emphasized the need for greater interest in national politics on the part of American business men. The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, New York City, followed with an eloquent address on "Patriotism and Preparedness," saying that patriotism in its broadest sense was not merely national, but international. Of the duty of national preparedness he said that "it is not a good time to cut down on our fire insurance when there are conflagrations taking place all around us." He declared that whereas the United States had awakened to the need of military preparedness, its moral unpreparedness was a greater danger. He urged the need of religious instruction for school children, who are beginning to believe that "religion that is neglected is religion rejected." The Bishop closed the meeting with a few informal remarks, in which he told how greatly the contributions of the diocese for diocesan and general missions had increased in the last decade.

THE MEN'S CLUB of All Saint's parish, Frederick, recently entered upon its third year of helpful service with an exceptionally interesting meeting, at which about seventy members and a number of invited guests were present. After an earnest address by the rector, the Rev. Douglass Hooff, Mr. J. G. Crawford, president of the club, gave a most interesting talk on micro-organisms. Officers of the club are as follows: President, J. G. Crawford; vice-president, D. O. Griffin; treasurer, E. D. Nicodemus; secretary, Ernest Helfenstein.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Bishop Matthews Chooses New Pro-Cathedral—Woman's Auxiliary—Society of the Transfiguration

BY UNANIMOUS vote, the congregation of Christ Church, Trenton, has approved the plan of Bishop Matthews to inaugurate in that parish the Cathedral work of the diocese. The church will be officially designated Christ Church Pro-Cathedral. The translation will be effective from January, when the Bishop will become titular rector. Negotiations looking to this change have been carried on between Bishop Matthews and the vestry of Christ Church during the past month. The former attended the annual parish meeting and explained the project in detail.

#### OHIO

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

##### Board of Missions Fixes Minimum Salaries

AT A MEETING of the board of missions of the diocese, held in Cleveland, December 14th, the Coadjutor Bishop, Dr. Du Moulin, requested that there be secured for buildings in the mission field an emergency fund of \$25,000. A committee of six members of the board, of which Bishop Du Moulin is the chairman, was appointed to take up the subject and report at the January meeting of the board. At this same meeting a resolution was also adopted that the irreducible minimum salary of each clergyman hereafter appointed and employed by the board of missions of the diocese, be, for married men, \$1,200 and house; for unmarried men, \$1,200 without house; and for deacons, \$1,000 per annum.

THE CHURCH CLUB of Cleveland, under the able leadership of its president, Mr. E. L. Worthington, is doing splendid work, owing largely to the enthusiastic cooperation of the clergy of the city, who are now admitted as associate members.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Historical Society—New Mission at Woodlawn—Advent Noonday Services

THE ANNUAL meeting of the diocesan historical society was held in St. Peter's parish house on Thursday evening, December 9th. The Rev. Dr. Hunter Perry, rector of Trinity Church, Washington, read a paper recounting the history of that parish, which was one of the earlier established parishes in western Pennsylvania. The annual election took place, with the following result: President, the Rev. Warren L. Rogers; vice-president, the Rev. Dr. Alexander Vance; corresponding secretary, the Rev. George W. Lamb; recording secretary and treasurer, the Rev. T. J. Bigham. These with Messrs. H. H. Smith and A. H. Rowand constitute the executive committee of the society.

A NEW MISSION has been started at Woodlawn, a recently settled manufacturing town not very far from Pittsburgh, by the Rev. G. W. Lamb of Trinity Church, Rochester. A Sunday school was begun first in a private house, but latterly Sunday school and Church services are being conducted in the auditorium of one of the public school buildings. A temporary organization has been effected, and a ladies' aid society is about to be inaugurated. Advent envelopes, the contents of which are to be devoted to diocesan missions, have been placed in the hands of the Sunday school pupils.

DURING the week beginning December 13th, the addresses at the noonday services in Trinity Church have been delivered by the Rev. L. N. Tucker of McKeesport.

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Luncheon for Clericus of Buffalo—Rector Receives a Ford Touring Car

ON MONDAY, December 13th, the Rev. Dr. Jessup, rector of St. Paul's Church, Buffalo, entertained the clericus at luncheon at the University Club, when Dean Robbins of the General Seminary was the guest of honor and gave an informal talk on the question of the Panama Conference.

THE INDIVIDUAL members of the vestry of the Church of the Good Shepherd, Buffalo, have presented to their rector, the Rev. James Cosbey, a 1916 Ford touring-car for use in the parish, which has so increased in extent and population that such a means of locomotion has become quite necessary.



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MILWAUKEE-DOWNER COLLEGE students presented Old English Revels in connection with holiday festivities. Suggested by Irving's "Bracebridge Hall," the pageant, if it might be called such, was arranged by Miss Emily F. Brown, professor of English at the college. Miss Brown had charge of the literary features. The choruses and soloists were trained by Miss Eolia Carpenter, professor of vocal music. The celebration was a many-sided one, its attractions ranging from carols and "Ave Marias" sung in the balcony to the dim light of tapers, to a thrilling fight between King George and a wonderful "dragon."

The bellman opened the Revels by singing the "o'clock and all's well" as he made his rounds during the night. After the Waits had sung several carols in the balcony, included, "Noel," the home circle of Bracebridge Hall was shown on the stage. The "Wassailers," composed of the tenantry of the estate, came trooping in, and after singing and drinking, were given entertainment for the night. Then came St. George and the dragon. Then a procession of the various dishes served at an English Christmas dinner—the boar's head, roast beef, fowl, plum pudding, and a long row of dainties. This was followed by a solemn procession to give homage to the Christmas rose. The whole cast then passed again to the balcony, where once more, to the wavering light of tapers, the girls sang carols and Latin hymns.

RING in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the Land,  
Ring in the Christ that is to be.

—Tennyson.

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